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AUGUST, 1919

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No. 29 Bishop's Bldg., Salt Lake City, Utah
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Vol. VI No. 8

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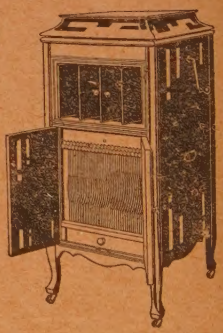

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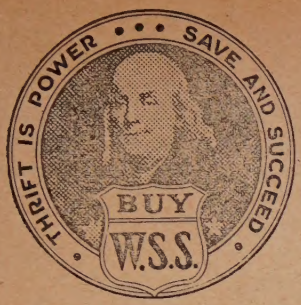

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Peace, Troubled Heart.

By Grace Ingles Frost.

Peace, troubled heart!
Dost thou not know above and over all
There watcheth One
Who heedest e'en each tiny sparrow's fall?
He'll fail thee not,
Within the hour of thine extremity,
If thou but call,
However dire thy need, where e'er thou be.

Peace, troubled heart!
As gleams more brightly thro' the falling rain,
The golden shine,
Mayhaps, from out the burden of thy pain,
Shall come forth joy.
The sun-kissed path is broidered not with flow'rs
Most sweetly fair,
But withered blooms from lack of strengthening showers.

Peace, troubled heart!
Trust thou in Him, the One who well doth know
The place wherein
Thou best canst serve, wherein thou best canst grow
Like unto Him.
He with sublimest faith the wine-press trod,
Despised, alone,
With majesty that could but grace a God

FAMILY OF BISHOP HIRAM B. CLAWSON AND WIFE, MARGARET JUDD CLAWSON. (See page 74.)

THE

Relief Society Magazine

Vol. VI. AUGUST, 1919. No. 8.

Relief Society Conference Minutes.

By Susa Young Gates, Corresponding Secretary.

The General Conference of the Relief Society of the Church of Jesus Christ of Latter-day Saints was held this year on June 4 and 5, just following the regular conference of the Church, and preceding the Y. M. and Y. L. M. I. A. general June conference.

Our own general conference opened with the business sessions held in the auditorium of the Bishop's building, stake officers only being admitted to the Wednesday meetings. Twenty members of the General Board were in attendance; 68 stakes represented, with 311 officers; and three missions were represented. President Emmeline B. Wells, gentle, sympathetic, and full of good testimony and inspirational admonition presided at each of the meetings. No less gracious and dignified was the constant presence of Counselor Clarissa Smith Williams who conducted the active business of the conference and who, in connection with Counselor Julina L. Smith, always tender and faithful, shed forth a radiant spirit of love and harmony which informed and inspired each gathering held during this memorable conference. The music was beautiful, and chosen in excellent taste, especially pleasing was the solo by our own chorister, Mrs. Lizzie Thomas Edward, from Haydn, while the organ preludes were gems of artistic rendition. Our General Relief Society Choir was at its best. Perhaps the most striking and popular musical number was the exquisite song of Elder George D. Pyper accompanied in humming sotto voce by the choir.

The presence of President Heber J. Grant, during the afternoon session, and his encouraging talk to the sisters was greatly appreciated; while the scholarly address on the Book of Mormon by Elder Anthony W. Ivins claimed the rapt attention of the crowded auditorium of the Assembly Hall. There was the largest attend-

ance in recent years at our conference session on Thursday afternoon. Every seat was taken and standing room was at a premium.

The officers' sessions on Wednesday were devoted largely to careful presentation of social service problems in the morning, and of the need and value of the teacher's training work presented in the afternoon by Elder David O. McKay, and illustrated by sample lessons from our own guide work. All in all, this June conference was pronounced unanimously as the "very best ever held." As this is said, however, at the close of all our conferences, the statement carries with it simply the general pleasure felt by those fortunate enough to be present on this profitable occasion.

At the stake officers' meeting Wednesday morning, the session was opened by the favorite hymn, "Our mountain home so dear." After prayer by Sister Sarah Jenne Cannon, the congregation sang, "Come listen to a prophet's voice."

President Emmeline B. Wells said, in opening the conference, she wanted to speak to the representative women gathered there with a mother's voice, that her words might be carried out to the length and breadth of Zion. She had wanted always to live a long time, to see Zion and Jerusalem redeemed; she had prayed for that for many years and the Lord had answered her prayer up to this time. It was a remarkable thing, even to herself, to know that she had been in the church 77 years. She was not so quickly converted as some had been, her own mother for instance, who died a martyr to the truth, but when she was really converted her testimony remained with her as a part of her very life. She referred to her first sight of the Prophet Joseph Smith, when sailing up the Mississippi river, and she caught sight of him as he stood on the wharf towering above all those around and sweeping with his magnetic eyes the crowds gathered around him. Her first sight of him had affected her from the soles of her feet to the crown of her head, like a galvantic battery and even now upon recalling the scene the same thrilled testimony sweeps over her. She pictured again the scene of the great apostasy in Nauvoo and the day when she stood in a wagon box and saw the mantle of the Prophet Joseph Smith fall upon Brigham Young. Her own loyalty to the Church was never affected even when four different "isms" broke off from the Church after the martyrdom.

"We don't think about our conversion to the truth as the sectarians do. We know it in every part of our body. We love our leaders, all of them and we know that the Lord reveals to them his will. I feel afraid for those who do not remain faithful. I pray the Lord will bless you, all of you, especially those who preside over this great society in the stakes and wards of Zion. May you set an example worthy of imitation not only among

ourselves but to those outside our Church who watch your acts and words all the time. To such you should testify of the truth of this gospel. I would not have you intrude, but when you have an opportunity remember that we are not ashamed of the gospel of Jesus Christ. Teach your children and friends to read the Book of Mormon. I love that book. We shall have other books of scripture in the due time of the Lord. We mourn, oh how we mourn, for our dearly beloved Joseph F. Smith. He was one of the greatest men that ever lived upon this earth.

"I want the sisters to study the scriptures and become familiar with the Bible and the Book of Mormon. Let them be holy books unto you. Take the precepts found there for your guide for the days are coming when you will sorely need the inspiration which is found in these sacred books. We shall have not only many trials to endure, but we shall be exalted if we endure them faithfully. We must be prepared for what is coming upon the earth. We shall have new revelations as the Lord sees fit to impart them to us. Be obedient to the presiding priesthood wherever you are; sisters, be humble, maintain the truth, follow the majority for there will always be a majority on the right side in this Church. It was either the Prophet or Brigham Young who advised that we go with the majority, for there is safety in that. If you have trials bear them with humility. I bless you one and all and leave my blessing with you."

Sister Julina L. Smith felt very grateful indeed to be with the sisters in this conference. "When I see your faces I feel grateful that the Lord has helped and blessed the sisters in the Relief Society. When we think of the ruin in the world we are grateful for our haven of safety and rest in Zion. Our calling is to look after the needy and suffering, to raise up those who are bowed down in sorrow, to offer the kind word to those who are in trouble and affliction. I wonder if the Prophet knew what this Relief Society would be in the days in which we live now. I think he did. We may not have our reward here for the work we do and the trials we endure. I don't look for it here, but our reward is sure if we remain faithful to the end. May the Lord bless you all is my prayer."

Counselor Clarissa S. Williams expressed her gratitude in meeting with the sisters. She felt that whatever she was and whatever privileges she enjoyed, were due to her noble father and good mother and to her education received in the Relief Society. Her great desire was to be a noble unselfish worker with the women in this great organization. She bore a strong testimony to the truth of the gospel and she felt that we are instrumental in accomplishing in this society the great work heading the world's latter day activities. We have arranged for this conference some of the features of the special activities which are attracting the

attention not only of our own people but of the government of this great nation. Just now there is a conference being held in Atlantic City, Georgia, of social service workers. This convention has in attendance a delegation from this state headed by Mrs. Amy Brown Lyman, our General Secretary, with Elders William A. Morton, Oscar A. Kirkham and Francis Kirkham as well as Mr. Schultz, Miss Kate Williams, and other social workers from Utah who have gone there to partake of the spirit of that occasion. Charity is the foundation principle of this society and the study of the distribution of charitable funds is certainly an important phase of our present day problems. The speaker suggested that the women from Wyoming, Utah and Idaho, shall look up the civic and social conditions in their own towns and see to it that they vote for men to occupy local and state offices who will work for better sanitary conditions in the towns, instituting cleaner cities, paving, lighting, plumbing and sanitary home conditions wherever our women live. She commended those who should take part on the program to the interest and attention of those present and hoped the meetings would be both profitable and pleasant to all concerned.

The first number on the special Social Service program was entitled "The Normal Family and Family Responsibility" which was treated by Cora Kasius, of Weber stake:

NORMAL FAMILY AND FAMILY RESPONSIBILITY.

Students of social science are agreed that the family is the fundamental social institution. Biology and economics join hands with poetry and religion in exalting the family to first place among human institutions. Through the family the individual realizes his highest possibilities and the nation receives its surest protection. All the forces and conditions that go to make up life's activities and to determine human behavior may be measured as social or anti-social by their effects upon family welfare.

Maintaining a normal family life and restoring it when disrupted is the object of all social work. Our efforts to improve conditions will be determined by our idea of what constitutes a normal family life. What then is a normal family, and what constitutes a normal life? Normal, as applied to the individual, the family, or the community cannot be given an absolute or final definition. We cannot picture a normal family because it lacks reality. It is non-existent. The reason is this—no matter how much we know about any number of families, the next family we meet will have its own peculiar situations, its own peculiar tendencies, and its own peculiar problems. Being different is one of the privileges of being human, and each individual and each community is different. There are, however, certain existing standards of individual and family attainment that may be termed normal

in the more relative sense of the word. Inasmuch as it is our task as social workers, as family visitors, to restore the individuals and the families under our care to a normal life, it is logical that we review the standards set by our community for a rational, well balanced life.

We may classify the activities of the individual under five heads: first, health; second, industry; third, education; fourth, recreation; and fifth, religion.

So much then by way of suggesting the nature of the activities which characterize the field of a normal family life. General as our outline has necessarily been it must be apparent that an extremely large number of families are living anything but a normal life. If we were to examine carefully every implication involved in the study of normality as applied to family life we should come to a fuller realization of just what the business of the social worker really is. Our first realization of these adverse conditions is almost certain to be depressing, and unless we have an unbounded faith in humanity we are likely to settle into an anti-social state of mind characterized by indifference if not outright pessimism. We must not accept conditions as right or inevitable merely because they exist. Philosophies may quarrel as to man's power over his ultimate destiny, but the only workable assumption of social science is that conditions are not as they should be and that through intelligent co-operative effort much good can be done. We know that the handicapped are made to suffer, that the weak are exploited, that the poor are destroyed by their poverty, and that latent talent is going to waste because of lack of opportunity. These evils are abnormal because they are preventable.

In our attempts to eliminate social evil, or rehabilitate some family, we find that social evils are so closely interclad that it is difficult to determine which is the cause and which the effect. Unemployment may be the cause of shiftlessness, or, conversely, shiftlessness may be the cause of unemployment. Inefficiency may be the result of intemperance; desertion, of a low standard of living; crime, of mental deficiency; and poverty, of a combination of destructive social forces. Serious attempts are being made to improve these conditions. Students of social economy hope to prevent disease, overcrowding, accidents, child labor, intemperance, over work, and low wages, by legislation and propaganda. The nation's social conscience is being aroused. By such preventive, and constructive work the social worker hopes to bring about a proper human adjustment.

But while this mass betterment aims to improve man's environment there still remains the task of adjusting man to his environment. This is the particular task of the case worker. The failure of men to adjust is apparent on every side. If they fail

to attain the normal they are said to be maladjusted. The field of case work is to assist the individual to adjust by fitting the opportunity to the individual and helping him to attain his own highest possibilities. As case workers, then, we must work with the individual, discovering his handicaps and endeavoring to remove them, and discovering his powers and endeavoring to develop them, and doing it in such a way that will be best for the family group.

Recently I heard an account of a disrupted family. A boy was brought to the Juvenile Court on the charge of stealing. It was his third offense, but it developed that it was food he had stolen on each occasion. An investigation into family conditions revealed a sad state of affairs. The father was a cripple and his income meagre and uncertain. The mother was in poor health, the result of her lack of food, clothing, and care. There was a new baby ill from exposure to the cold and from undernourishment. It was decided that the home was not a fit place for the children to live—and there is no doubt as to the truth of this decision. So the boy was charged to the Industrial school and the baby placed in a more comfortable home. But a home had been destroyed. The father was relieved of his family responsibility. The mother was denied the privilege of rearing her own children. The children were robbed of the affection and the training that only a home can give. Could this home have been saved? Perhaps not. But should it not have had the opportunity to attempt to become normal? What might a case worker have accomplished by investigation and treatment?

To transform the unstable inefficient family to a stable efficient one needs a skillful workman. Habits of years must be broken down and new ones established. New standards, larger ideals, and stronger hopes must be introduced. We are not to seek to control the lives of others. If they are weak we may protect them. If they are ignorant we may instruct them. If they are in danger we may warn them. One thing we are not to do, is to relieve them of the responsibility of shaping their own lives. By giving a family in distress merely financial aid, without planning for its ultimate independence, we are pauperizing its members and undermining parental responsibility. We may aid the home but we must not supplant it. Personal influence and personal advice are among the influences that make for character. This we may give. We may help the family to help itself.

We must aim, then, to afford the unfortunate individual the opportunity to become self-supporting, independent and useful. He must be helped to find himself as a social being by contributing to family solidarity. There must be a sense of responsibility of the parents for the care and education of the children; a deference and appreciation by the children for the sacrifices of the parents;

a mutual comradeship of the parents and children; and an assumption of the burdens and responsibilities of the able for the weaker and older members. This determines in the end whether there is or is not a normal family.

Our religious tenets embrace the field of social work, and as Relief Society teachers we have the spirit of social service. What we need perhaps is a more thorough study of social conditions and more conscious effort to apply our knowledge. We are indeed our brothers' keepers.

"THE UNSTABLE FAMILY."

Mrs. Ida Smoot Dusenberry treated "The Unstable Family." "When we climb to heaven it is on the rounds of love to man." We have always had the unstable family in human homes, but the responsibility of caring for them and the method of attack is new. Little buds of human culture are rooted in every human heart but they must have the sunshine to bring them into bloom. The soul naturally looks upward and must have a chance to grow upward. The divine spark if allowed will predominate. There are hovering at every human hearthstone the wraiths of poverty, sickness, vice, drunkenness and diseases of the mind and morals, like Macbeth's witches, lingering at the door awaiting only an opportunity to inject their horrid presence into our homes. She referred to individual cases of dissipation and want. In Paris there are 4,000,000 war heroes blinded, while there is not a child left under four years old in Belgium. They have starved. She spoke of the necessity of play for the feeble intellect, and referred to her long experience in the Provo State Mental Hospital in training the uncertain minds of the inmates there. The causes of weak minds are sometimes mysterious. Inheritance, over work, over excitement, moral diseases, and sudden shock, are all productive of unbalanced minds. Some people use only 40% of their brain power on account of ill health. Vaccination has increased life 3½ years; 25,000 lives were saved in one year by diphtheria antitoxin. There were 1,000,000 people in the United States afflicted with tuberculosis which was reduced one-half in thirty years; 5,000,000 people are killed or maimed in the United States every year; 17,000 unnecessary deaths occur in the United States every day; 3,000,000 are on the sick list every day. These statistics prove the necessity of studying health problems both from a physical and mental point of view. Sub-normal children always have violent tempers and are easily aggravated. There are two sets of brain cells, first the belligerent, second, the intelligent, and the one is developed at the expense of the other. If the intelligent culture predominates, belligerency loss growth and *vice versa*. When temper is aroused, mentality is lowered; while those who are guarded from temper outbursts have a double opportunity to de-

velop intelligence cells. Ungoverned temper results too often in insanity. Poverty is not new but it is as unnecessary as malaria. Thre are 5,000,000 dependent people in the United States; ten out of every hundred people in New York are buried at the expense of the city. In larger cities poverty never falls below 25 per cent. There are 15,000,000 people in the United States who do not have enough to live on decently. The causes of poverty are: sickness, fire, disaster, accident, intemperance, extravagence, lack of judgment and degeneracy. It requires great hope and high courage to face these witches of destruction and fear which linger at our households, both as individuals and as parts of our state and nation. We should not become discouraged nor dismayed. To lose heart is worse than to lose health. We can achieve anything if we have courage and hope. We do not need more law but we do need more love. The greatest service we can render to our heavenly Father is to be kind to some of his children.

"WHAT WE SHOULD KNOW ABOUT OUR HOMES AND COMMUNITIES."

Mrsr. Donnette Smith Kesler who spoke about "What We Should Know About Our Homes and Communities," declared in her opening sentences that mothers could protect their children in their homes, but they are not always able to control the environment of their children when outside of the home. She referred to the influence of the teachers in the schools upon the life and character of the children, and dwelt strongly on the importance of putting children in Church schools when at all possible. Parents should be as familiar with the characteristics and spiritual status of the teachers of their children as they are with their friends and nearest of kin, especially if such teachers are non-"Mormons." Anyone who wields so powerful a force in the life of a child as does the school teacher deserves the closest thought and study from the mother of that child. There are four factors in the development of our civic life which should claim the study and attention of God-fearing mothers: first, the education of the child; second, his recreation and employment; third, his health; and fourth, the public officials who administer the revenues in our local communities. The recreation of a child is of equal importance with his employment. He learns more at his play through the indirect teaching of his associates and environment than he does in the school room or at work doing his little home tasks. He renews and builds up his life cells during these play hours. In his dancing, at his picture shows, at his games, and other amusements, the child should have a normal supervision. His habits are himself and, while a child is young, mothers may break up bad habits or inculcate good ones, if they are tactful and persistent. The dress of the child plays its part in forming character. Vanity,

ostentation or slovenliness may engrave lines upon the character through the carelessness or foolishness of the mother. Moreover, if the intelligent mother desires to really shape and mould the developing soul of her child, she must reach out not only in thought and sympathy but with actual tact and study into the lives and characters of all her child's associates. Not only is the child made or marred for life through play, he is even more deeply influenced by his playmates; for that reason the mother's interest may not end at her own doorstep. Her breadth of vision, her scope of activity must reach into her neighborhood and her community. If she would guard the health of her children, she must see to it that the sanitation of the whole neighborhood is as complete and admirable as she would have her own, for while the water on her own premises may be pure and uncontaminated, the ventilation in her own home irreproachable, her neighbors' yards may be full of manure, garbage, and loathesome toilets which are not cleaned out until they are a nuisance to all. From such other homes come swarms of flies, germs and inoculated habits of mind and body which fasten themselves on to our own children. If our neighbors do not observe quarantine regulations how shall we protect our own children from contagious diseases? We are all Latter-day Saints and believe with all our souls in the law of faith and healing, but we have been taught by Moses and by the Prophet Joseph Smith the absolute necessity of cleanliness and general hygiene. This matter of health for our civic communities is of paramount importance.

It is the duty of every woman in the Church to inquire into the character of her state and city officials. She should know who and what the men are who are placed upon local boards of institutions and commissions. She should see to it that her own sex is well represented on all of these boards as it was and is a fixed principle with our people, from the days of the Prophet Joseph Smith and Brigham Young, that women should have a place on all institutional boards where the interests of women and children are considered as well as those of men. She should know not only the character of the little boys and little girls who play with her own children, whether they are clean minded and wholesome, she should likewise be sure that the men who secure her vote for office are as virtuous, sober and upright, as she wants her own sons to be. Let her walk as a Latter-day Saint mother should, through the highways and byways of her life with wide open eyes to detect the evil, to acknowledge the good and to labor for improvement and progress; nor shall she be unmindful of her children's associations with herself, as she walks with them through the woods, marking the beauty of branches and leaves, the fragrance of the flowers and the glory of the stars. The Latter-day Saint mother will endeavor to associate herself with her children and they with their neighbors and thus to enrich her community

life with a spirit of God worthy of herself and her high destiny. She will rear her family to be Latter-day Saints because she has realized the value and importance of righteous community life upon herself, her children and her neighbors.

"SOCIAL LEGISLATION."

Mrs. Annie D. Palmer, social worker from Utah stake, spoke about the law-making body of our state, in session in 1919, having considered many measures very important from the standpoint of Social Service Work.

In matters of education, its enactments were most liberal. It amended the law providing free books in our grade schools and made it apply also to high schools. It provided for vocational education of minors in part time schools, and appropriated $200,000 for vocational education in all schools of the state. The provisions of this enactment are so liberal that even the most remote sections may be benefited in the year round classes in full day or part day instruction. The object is to give the advantage of training in agriculture, in trades, in home work, in health. It is the most liberal thing yet attempted in the schools of our country, and places Utah decidedly in the forefront.

Health.

Besides the health education offered to parents and children through the schools, some stringent laws were passed to safeguard the public against social disease. One bill prohibits the sale of drugs for this class of ailments, without prescription; and another makes it unlawful to advertise remedies of any kind whatsoever for their cure. The effect of these laws will be to safeguard individuals against worthless drugs and quack physicians, and to induce those afflicted to get treatment from reliable physicians.

Closely associated with these bills and still following up the subject of social disease is another enactment which requires that whenever a physician gives treatment to a person afflicted with a veneral disease in communicable form, such physician must report to the State Board of Health the name of the person so treated and the name and nature of the disease. This bill also requires that such person be advised against marriage, and that free literature on the subject be furnished by the state. In view of the fact that the social evil with its resultant terrible consequences has grown to an alarming extent, and in view of the fact, also, that we have no law requiring health certification for the procuring of marriage license, it is well that our State Board of Health is to have a record of all individuals so treated in the state. The measure also requires such persons to take treatment until cured.

When we know that our practicing physicians have been required to take oath never to divulge the name of any person who

comes to him for treatment for these vile infections; when we reflect on the awful consequences that have come in cases where "The sins of the fathers are visited upon the children to the third and fourth generation" of the transgressor; when we feel uncertain that the purity and innocence of our daughters will prevent their being sacrificed to a life of wretchedness and suffering; then we are made to realize that as mothers, sisters, and wives we cannot urge too strongly the rigid enforcement of this law.

This question was asked of an eminent physician of Denver: "Suppose you knew and were treating a man having a venereal disease in communicable form. Suppose you knew that he was to marry a pure and innocent young woman who was ignorant of his condition. Would you, by informing her father or her mother, save her from a life of misery?" The answer was "No, I could not." Being asked the same question, one of our Utah physicians said: "I should go to the man and say to him 'If you do not take immediate steps to break your engagement, I shall be obliged to expose you'." If all our medical men were of the latter type, we might not need the stringent legislation.

Another health measure that came up was the anti-cigarette amendment. Its supporters were a large majority in both houses. The bill passed the lower house and was sent to the senate. There a very slight change was proposed and the bill returned to the representatives for approval. It went up again to the senate and now, either by accident or design, it came up when a number of its supporters were absent. It failed to pass because some of the men we sent to represent us in the senate, were over confident of its success.

Moral and Social.

One of the speakers has mentioned wife deserters—that they are brought back. One of the bills passed by the 1919 Legislature provides that if a wife deserter about to be extradited will pay to his wife $20 per month and to each of his children $10 per month, he may remain away and work.

Marriage licenses given in any county are required to be recorded by the State Registrar of vital statistics and the record is to contain the name, date and place of birth, parents' names, nationality of both parties, etc. With this law in force, it will be rather difficult for an unfaithful spouse to go into another part of the state and take another companion.

Supervision and inspection of Maternity Hospitals as provided in Senate Bill 24, with the reporting of all deaths, births, and removals, will help to take care of the cases where children are not wanted. Criminal abortions and the wilful putting away of infants will be hit hard by the enforcement of this law.

The sale of children is prohibited.

An order of adoption may be vacated. If a child has been adopted and it develops within five years that such child is feeble minded or epileptic or inherits venereal disease, the adoption may be annulled and the child given back to the juvenile court. Generous people are thus protected who would take little children into their homes and care for them, while for the little unfortunates is provided institutional care.

The law providing support for widowed, dependent mothers was amended. It allows to each county the sum of $10,000 for this purpose, provided that if the county numbers more than 100,000 inhabitants it may draw $20,000. No family may have more than $40 per month. If there is in the family a child 16 years old who does not contribute the amount of his own support the family is not to be given any allowance. A monthly report of the expenditure is to be made to the commissioners. The allowance for each child is to cease at age sixteen. There are some requirements as to the time of residing in county and state.

This law is especially recommended for the consideration of Social Welfare Workers who must know their resources when dealing with dependent families.

A bill carrying an appropriation of $75,000 for an institution for the feeble-minded, failed of enactment. The need of such an institution was not questioned. It is one of the greatest needs of our state. But our law-makers were not agreed as to the location. The bill named Salt Lake City as the place. The larger number seemd to be of the opinion that it should be on the large farm at Provo where is already located the mental hospital.

Another measure that did not get by was that providing a home for fallen women. The bill had for its object the care and rehabilitation of these women and their training in trades and professions. They were to be divided into classes according to mentality. The period of commitment was to be indefinite; and when paroled they could be returned to the institution at any time, should they return to the old life. The bill should have passed. A mere technicality prevented it. It lacked the enabling clause.

As women of Zion, let us use our best efforts for the support of every measure and the enforcement of every law that will tend to uplift humanity. Amen.

"THE REHABILITATION OF THE DISABLED AND HANDICAPPED SOLDIERS BY THE UNITED STATES GOVERNMENT."

Miss Beth Bradford said: The rehabilitation of the disabled and handicapped soldier is one of the greatest problems the country has ever faced. The whole world, today, is doing what it can to re-adjust the soldiers into the economic and social systems of peace times, and the rehabilitation of the disabled has become

a world necessity. The attitude of the public will do much to make or mar the success of the government in placing the men back in industrial life. Someone has said, "The morrow of victory is more perilous than its eve."

We have as precedent and study th estory of other countries' success and failures. Most of our experience, however, has been developed since August, 1914. We also have the faulty pension system of the civil war by which to profit. One of the saddest mistakes made by the government after the civil war was the gathering into soldiers' homes, all the disabled men, there to lead an idle life while enjoying the pension to which they were entitled.

The Soldiers' Home. Just the sound of the name brings to one's mind a great, many-roomed building, which stood a little distance from town, beautifully kept, with wide green lawns, and benches on which the old men sat idly all day long. Some played chess or checkers, and some sat smoking and looking over old magazines which a charitable society had sent. Occasionally, one whittled out images of Lee or Grant, which he sold for small sums to the visitors, but this was an exceptional industry.

At evening a bell would ring for supper. From all parts of the building the old men would come, with empty sleeves or stumbling, wooden legs, some leading the sightless, and all would gather at the long table for the meal. You could hear the steady click of knives and forks, and afterwards, perhaps, a tale or two of the great war, and then they would hobble off to dream of days gone by. These soldiers' homes were filled with broken, listless men; but we anticipate that the soldiers' homes of the future will be individual homes rather than institutional affairs.

Every war has brought back to civilization its halt, maimed and blind; but this time, with our disabled man has come the realization that no matter how crippled he may be, no man need be a waste. There is work in the world for everyone to do even for the man who is handicapped by war and lost limbs. The government now tries to correct the deficiencies caused by wounds or disease, and supplies the man with additional means to make a livelihood.

In January, 1919, 200,000 of our men were disabled in hospitals here and overseas; 3,000 had lost limbs, 110 were blinded, and 5,000 were suffering from tuberculosis, and several thousand were suffering from shell shock. It is not true that these men will have to beg for their living. The days for the hat holders, cup bearers, and the man who sells shoe-strings on the streets are days of the past.

In June, 1917, congress unanimously passed a law called the Vocational Rehabilitation Law. Under this law was appointed a Federal Board whose duty it is to give to every disabled soldier,

who is entitled to compensation, all medical and surgical treatment necessary to restore him to health and strength, give him free training for the occupation best suited to him, then assist him in securing a position.

The government has accomplished wonders, in restoring these maimed boys back to health and strength, if not to normal activity. The greatest specialists in the country are working with them; they depend much on massage, effects of heat and light, X-ray, baths, etc. So beneficient was heat found during war service that ambulance trains which brought the wounded from the field stations to the base hospitals were, wherever possible, heated to the temperature of Turkish baths. Artificial limbs are being designed in wonderful ways. In the case of arm amputation, instead of supplying a well-appearing artificial arm, there will be attached to this stump a chuck in which can be inserted interchangeably a knife, a fork, a tool, a hook, or some special implement by which to guide or steady work on which he is engaged. Then for Sundays and holidays the man may wear the well-appearing artificial arm.

This war has developed wonderful things in surgery. A while ago, in the Walter Reed Hospital, Washington, D. C., a man was dying, and just before life passed, a physician cut away part of his arm, grafted it into another soldier's arm. So successful was the operation that the second man's arm is almost normal.

One of our Utah boys lost an eye, and had part of his face blown away. The government specialist supplied a new eye, grafted skin from another part of his body, and so successful was the operation that recently at a dance, some of his friends did not discover that anything about him was changed.

Still another of our Utah boys had this experience: He lost an eye, his jaw and both shoulders were broken, and the muscle of an arm blown away. One of the physicians grafted part of his rib and made a new jaw, wiring his teeth. For two months he lay with his mouth closed and received all nourishment through a straw. An artificial eye was supplied, his shoulders restored to normal, and he is now back to health and strength and leaves in a few days to commence vocational training.

Re-education begins at the soldiers' bedside, because it has been found quite necessary to divert the man's mind from his trouble. This is done by reading, moving picture shows, games, handiwork, occupations, and so forth. Moving picture device has been invented whereby a man may lie flat on his back and watch the pictures on the ceiling. These moving pictures also bring great solace to the man who must lie for hours in a hot bath.

When the man commences to recover, he is put through a course of gymnastics, and later starts the vocational training

which may be necessary to restore him to self-supporting activity. As long as the training lasts, his personal expenses will be paid and provisions will be made for his dependents. If a man's disability does not prevent him from returning to his old employment, he may take advantage of the vocational training just the same.

Before starting his training, the Federal Board experts will study his particular disability, his temperament, his former occupation, his plans for the future, and so forth, and then advise him as to the proper course for him to pursue. An effort is made to get the man interested in a vocation most akin to his former occupation. If a man becomes efficient in a certain line, finds himself not suited to it, or not caring for it, he is privileged to go back under same conditions and take other training. Oftentimes the man will decline to take this training for fear he will be denied his pension, and it is necessary to make him understand that these pensions will not be reduced even though he may fit himself for industry. For instance, if a man has lost his right arm, and through this training becomes more efficient than ever, he still gets compensation as long as he lives. The compensation is given for the loss of his arm; where compensation is stopped is where disability has been removed entirely. Government requires that periodical examinations take place.

In Japan the entire profession of massage has been turned over to the blind. In all pin factories in the United States, certain departments have been turned over to the blind.

The Federal Board has entered into a special arrangement of co-operation with the American Red Cross and through their four thousand local home service sections they are endeavoring to take care of the disabled soldier's family by giving them information, providing medical and legal advice, giving financial relief when needed and in general assisting in a neighborly sympathetic manner. The Federal Board co-operates with private and public schools throughout the country to carry on approved courses of instruction for the disabled men. There are 50,000 men registered in vocational training.

The wounded soldier comes through the field hospital, then the base hospital, and finally reaches the convalescent hospital. About this time he is usually in a state of extreme discouragement. The loss of a hand, and arm or a leg seems to the man, formerly able-bodied, an insuperable obstacle to his future economic activity. The cripples will have a great deal to contend with; the man who has lost his right arm will have to learn to write with his left. The man who lost a leg will have to be trained for a trade at which he can work while seated.

When a man has just lost a limb for the benefit of his country, he cannot be expected to be precisely in the mood to appreciate talk about patriotism and all the rest of it, from those who

haven't lost limbs, but some of the very greatest successes have been achieved under handicaps.

Of all orators, Demosthenes, of course, excelled. He stuttered as a boy, and had a voice that hardly carried past his Grecian nose; so he filled his mouth with pebbles and went out on the beach to shout down the breakers. It was good practice for conquering audiences.

Among all the great composers, who would be called the greatest? Beethoven. He was deaf during the great part of his life.

The master poet of Greece was Homer, and he was blind, and so was the epic poet of England, Milton. A man does not have to hear to make music, nor see to write.

The Pilgrim's Progress was composed in a jail, as was the masterpiece of Spanish literature, *Don Quixote*.

Invictus, one of the world's greatest poems, was written by a poor, bedridden invalid who spent a large part of his life in hospitals.

Judge Moulan of the Municipal Court, of Cleveland, wrote his bar examination holding his pencil between his teeth.

Michael Dowling, president of a bank in Minnesota, educated himself after losing both legs, his left arm and the fingers of his right hand, when he was fifteen years old.

Such men have overcome more than physical handicaps, they have defeated the discouragement that is natural to men who are actually expected to live by beggary.

Our duty is to get the man to see the importance of this re-education and re-adjustment for himself, family and nation. We must make him see it from every angle and discourage any objections he may raise. The great importance of this re-training, now is this: A few years hence people will have begun to hate the memory of war and the universal feeling toward a man will be, "Well, he's got his pension, that ought to be enough. Besides he had his opportunity to get training for special employment and he didn't take it." Then, too, the question of competition will come up.

It will take a great deal of sympathy and firmness. There are two kinds of sympathy. One is dissolved in tears and the other treats the matter with firmness. There will be a tendency to bury our soldiers in sympathy, and to make heroes out of them. To spoil and pamper them would be like parents giving too much candy to their children. Parents who wish to do the best possible for their children, do not manifest affection by ruining their digestion and weakening moral forms; they rather seek to provide good home environment, kindly discipline and provide them with the very best educational opportunity.

Sympathy should be of the stimulating kind that will have

for its purpose not relief of our own feelings but the good of the man who receives it.

The returned soldier deserves the best we can give him, and that is to give him every opportunity and every assistance to become once more a useful man and therefore a self-respecting, self-supporting member of the community.

The doxology was sung, and the benediction was pronounced by Mrs. Ruth May Fox, the First Counselor in the General Board of the Y. L. M. I. A.

The Wednesday afternoon meeting was opened with congregational singing "Praise Ye the Lord." Prayer was offered by Mrs. Julia P. M. Farnsworth, after which a solo, "Fear not, ye of Israel" was sung by Mrs. Margaret Caine Patrick.

The roll was called showing an attendance of 311 officers and Board members.

Elder David O. McKay, of the Council of the Twelve, opened the afternoon session with an inspired address on the necessity and value of the teacher training work for Relief Society officers and class leaders. He emphasized the primal value of the Latter-day Saint spirit in the teaching of any subject in our auxiliary organizations. He said that a few years before the death of the late President Joseph F. Smith, President Smith, urged the need of more teachers and more efficient teaching in the Church of Jesus Christ of Latter-day Saints. Above all the professions in the world he had rated the profession of teacher as highest and had said: "We are a Church of teachers."

"The very parents are teachers" Elder McKay continued; "so are the members of the Church auxiliary organizations and of the priesthood quorums. They are all teachers of the true philosophy of life, the true science of living—the gospel of Jesus Christ. No one of us would attempt to step into the school room and teach the smallest lesson in arithmetic or fundamental English without some preparation. And yet thousands of us are attempting to teach the science of living without such preparation. Philosophers have spent their lives, statesmen have put forth untold effort, trying to find this true science of life and yet we have it in the gospel in its fulness. But our knowing is one thing and our leading others to know is another. Our knowing it is the beginning, as we radiate our personality to others. With a view toward making more capable teachers in the auxiliary organizations of the Church, teacher training classes have been established. Some years ago this method of training teachers was adopted by the Sunday School organizations, and because of its success in some instances it has now been adopted in all the Church auxiliaries as a ward organization."

Elder McKay then explained how every Sunday morning, if

possible, or at some other convenient time classes were to be held under the direction of the ward bishop with the first and second meeting given over to a lesson taught by the ward Sunday school superintendent on the art of teaching and the other two weekly sessions turned into department meetings of the various auxiliaries for adaptation of the lesson to their particular outlines. The speaker then explained the elements of a well outlined lesson, and ended with a tribute to the Relief Society mothers than whom he declared there were no more gracious teachers in the world.

Dr. Alice Reynolds of the B. Y. U. gave a model lesson on the Book of Mormon, prefacing her remarks with the statement that the present is no time for lessons that are not full of vitality.

Summary of Remarks Made on the Book of Mormon Lesson, May "Relief Society Magazine."

All Christian people believe that God holds within his hands the destinies of nations and the world. Many people believe that the constitution of the United States is inspired because of its far-reaching results for good in many nations having liberal governments. The Latter-day Saints have the sure word of the Lord on this matter.

The Book of Mormon tells us that Columbus was wrought upon by the Spirit of the Lord when he set sail for America; also that the Pilgrim fathers were led to this land under his divine guidance; a sure proof that men and groups of men work his will in accordance with his righteous principles.

But to prove that such rule has prevailed in the past is of slight value if there is any doubt about the same law being in operation at present. This is the vitalizing process that must go on in all theological teaching. That it was is only vital because it still is.

Elder Reed Smoot's experience on the memorable occasion when war was declared by the United States against Germany is to the point. Elder Smoot tells us that on the day of the Senate debate, that the plan was that he should close the debate with an address of about forty-five minutes. The debate wore on, and the unmistakable promptings of the Spirit to him were that he should put his debate aside and offer a prayer. The effect was instantaneous. From all parts of the world came letters of approval and congratulation. Among so many expressions something adverse might be expected, but nothing adverse came. Had Senator Smoot made the address contemplated it might have passed with the rest, without especial notice.

In these things the Lord works on entirely natural principles.

He took Columbus from the most forward nation of Europe and sent him to Spain, a nation destined to play a role of great power. There he received the political and financial backing so necessary for the success of his great venture.

Mrs. Florence M. Cain of North Weber Stake spoke on home economics, declaring that the quality of the home was the quality of the nation; that it must connect up with current human activities that the best literature must be introduced into it; the best methods of sanitation, best equipment, best of food and the best of ventilation. She declared that all home economics work had but one purpose—the making of the best of citizenship, for God and for country.

Mrs. Ethel R. Smith spoke of the genealogical study of surnames and told first of the eternal need of gospel truths and symbols, referring particularly to baptism for the dead. Then she spoke of the origin of the surname in England in the eleventh century from five great sources, patronymics, trades and occupations, localities, official titles and nicknames. She gave a spirited and perfect lesson, adapting the principles laid down in the Teacher's Training Course to her genealogical lesson with inspired words and pedagogical skill.

After closing remarks by Counselor Clarissa Smith Williams and singing, the benediction was pronounced by Mrs. Annie Wells Cannon.

Thursday morning the Relief Society held their general conference in the Assembly Hall at 10. After the beautiful organ prelude "Communion in E Minor" by Batiste, rendered by Organist Edna Coray, the congregation sang "Praise to the man."

Mrs. Susa Young Gates offered prayer and the Relief Society choir sang "Jesus calls." President Emmeline B. Wells welcomed the sisters and said she felt grateful to be present, and prayed that the Holy Spirit might rest upon all those who should speak.

Mrs. Mary J. Miller, of the Australian mission, told of the impossibility of holding Relief Society sessions in that mission because of long distances and expense of traveling. During the war, however, she said Relief Society women of that community had done much real Relief Society work and had been among the most patriotic people in the country. She told of how tithing had been paid by Church members from their soldier's pay at the war front, and also described how on one occasion, a Bible being missing, a whole company of Australian soldiers had been sworn in on a Book of Mormon, the officer in charge justly taking a "Mormon's" word for it that the book was a sacred

one. She also told of how genealogical work was difficult to accomplish in Australia because of the fact that the Australians consider themselves too young as a people and have kept few records.

Miss Sarah Eddington was the next speaker. She presented the following resolution:

"Resolved, that we join with the general social advisory committee in establishing a weekly half-holiday in all communities with the aim of securing a love and reverence for the sacred Sabbath Day."

The resolution was adopted unanimously by the congregation. Miss Eddington referred to the many instances in sacred history from the beginning of the world when the sacred rest day on the Sabbath was emphasized, until the time when the Savior himself placed a binding commandment on all humanity in regard to its strict observance. She spoke of how the observance of the Sabbath had strengthened economically all the nations which had adhered to it, and how the ignoring of the law had been the downfall of others. The weekly half-holiday, she declared, was most necessary and she quoted comments of scientists to the effect that Americans flatter themselves on playing more than any other nation, but in reality they merely pay to see others work at play. She commented on the vast silences in America—no singing in the wheat fields, no singing by audiences in churches, and dumb crowds in the theatres, and she made a plea that grown-ups themselves learn the art of healthful play with all its freshening exhilaration.

Mrs. Lillian Richards, nurse in charge of the O. S. L. War Service department, spoke of nursing in epidemics. She referred to the recent influenza epidemic and spoke of its predicted recurrence this fall, urging her hearers to take every precaution to fight the disease. She explained that few dangerous maladies strike suddenly with a severe pain but that they came as an ordinary cold or other ailment and that while in this stage they are usually most contagious. She urged the use of simple first-aid remedies in the home until a doctor could be summoned and urged implicit following out of a doctor's instructions. These instructions, she said, are usually so simply given that they could be carried out by a child. She urged isolation of disease suspects and declared that all prophylactic measures advocated by the State Board of Health should be given hearty cooperation. The pioneers, a clean people coming to a clean land with plenty of ventilation and room, had not known the diseases of today, she pointed out, but immigration and crowded conditions had brought to the valley many maladies from many nations. She especially urged that, however helpful old fashioned remedies had proved, with the grandmothers of the community, the word

of scientists and doctors of today who had spent their lives in medical research must be taken in the treatment of present day illnesses.

Sister Brewerton and the Relief Society choir sang "Teach me to pray."

Counselor Clarissa Smith Williams gave some excellent instructions on various Relief Society problems. She referred to the need of punctuality in opening and closing our meetings. She explained to the sisters that it would be as easy and as difficult to reach the hall at 10 o'clock and be on time as at 11 o'clock, and referred to the loss of time for many people through the lack of punctuality on the part of a few. She said the women have it in their power to say when meetings and social gatherings shall open and close, and instead of allowing our young people to open their parties at ten o'clock and later, coming home at 4 o'clock in the morning, we should insist on decent hours and those hours being observed. She gave that thought to the sisters present as a mission. She spoke of the difficulty experienced in some of the wards in securing good class teachers, and felt that this condition would be improved as time went on. The lessons are adapted to the average society and class teacher, and are not prepared for the very best educated nor for those with the least opportunities in this direction. Those who had better educational facilities would add to the lesson, while those who had but few, could get something at least from the effort put forth to understand subjects treated in the guide. She urged the necessity of securing the *Surname Book,* in order to understand the surname lessons given in *The Magazine* and suggested that where class leaders or ward officers felt the need of more text books, in other lesson work and had the means to purchase them, they should apply to our General Secretary who would furnish them with a list of such books. The object had been in not recommending too many text books, to lessen possible expense for our wards who had spent so much money in the recent two years of war work. The fact that some stake secretaries come to meeting unprepared with minutes and roll was deplored by the speaker.

She urged the necessity of full and complete preparations for all conference meetings. Committees should be appointed, and each part of the program should be in readiness before the time of opening meetings. The speaker urged the necessity of preserving all circular letters and other official correspondence by stake secretaries. Such letters and papers should be located in a convenient place where they may be accessible to new and old officers as well as to class leaders. She advised the sisters to preserve their *Magazine,* as it contained much advice and instructions from time to time for the benefit of all concerned.

Puzzling problems of increase in attendance at meetings was always an every day problem. Personal visiting sometimes was very effective. An occasional social function helps; placing some little duty or responsibility on members who attend rarely will occasionally encourage women to become faithful meeting goers. Ward choirs will always attract those who love music, and music is its own best reward. Our music book will be in readiness very shortly now, and will be a very great asset in the developing and maintaining of interest in our ward meetings.

The question has been asked, What may wards do which have no need for charity funds? Shall they be gathered and used for other purposes? Sister Williams answered that where charity funds have been collected for charity purposes they should not be used for anything else as there is an obligation upon those who collect funds for one thing, and that such funds shall not be used for other purposes; but if the teacher suggests to those who donate in such wards that they give their means for general purposes this can be used in such other directions as the ward officials may desire and the ward members vote upon. Stake presidents will find it to their interest and benefit to appoint secretaries who live in the same town with themselves as this will expedite correspondence and the general labor of the stake.

She recommended that no Relief Society officer should hold office in other organizations, where possible to avoid it. There should be no duplication of officers as there are always women who could qualify, if given an opportunity, to occupy all the offices in the various organizations. In closing, Sister Williams encouraged the sisters and blessed them for the splendid work they have performed during the season just passed.

Mrs. Julina L. Smith, second Counselor to Mrs. Wells, spoke of the necessity of keeping one's word to children. She deplored the fact that many of the boys enrolled in the national service had come home confirmed cigarette smokers; declared that no one could find anything worth while which the Church of Jesus Christ of Latter-day Saints had not embodied in its work, and in speaking of strict adherence to gospel principles, she said that many of the Saints had been called, but how many would be chosen?

Mrs. Emily S. Richards referred to the passage in Congress of the Women Suffrage Bill and offered the following resolution, which was seconded by Mrs. Julia P. M. Farnsworth, and carried by a rising vote of the congregation:

To Mrs. Carrie Chapman Catt, President National Woman's Suffrage Association, New York City,—The General Board and officers of the Relief Society representing 50,000 voting women in conference assembled voice our joy and gratitude in the final triumph of equal suffrage which Congress has just granted to

the women of this Nation. We congratulate the noble women of our Nation who have led this valiant fight. The day-dawn is breaking. Woman's star is in the East. Thank God our Utah delegation voted right.

Singing "There is a land" by Relief Society choir and Mrs. Eva Aird.

Benediction Emily S. Richards. Organ postlude, "Triumphal March," from Gideon, by Organist Edna Coray.

Thursday afternoon as the congregation were assembling, Miss Coray played Handel's Largo. The choir, with Sisters Brewerton, Patrick and Aird sang beautifully, "I have waited for the Lord." Prayer was offered by Dr. Romania B. Penrose. George D. Pyper, accompanied by the choir sotto-voce, sang "The little bird," with charming effect.

After a few introductory remarks by Counselor Williams, Elder Anthony W. Ivins of the Council of the Twelve, delivered a scholarly address on the Book of Mormon, followed by President Heber J. Grant who next addressed the congregation. Both these sermons will be published in full in the next number of the *Magazine*.

The choir sang, "O Love Divine" and President Emmeline B. Wells then said,

PRESIDENT EMMELINE B. WELLS.

I am sure that you all feel satisfied with the information we have received here this afternoon, both in what the apostles have said to us and in the power of God which inspired their utterances. I think I have known both President Grant and Elder Ivins from their infancy. I hope what we have heard may sink deep into our hearts, and that we may ever remember this day, and that we may remember what has been said, too, so that we may tell it to our neighbors who have not been with us. All of you who have come from the country, go home and tell what a wonderful meeting we have had this afternoon.

I pray with all my heart that the Lord will bless you and keep you in the faith, because there are many trials and adversities that sometimes tempt us to go astray or to do those things that we have to repent of afterwards.

I want to tell you by way of history that I have been in the Church now 77 years, the first day of last March. I was baptized in a little brook in the hemlock grove on my mother's land, in the state of Massachussetts, and I have never doubted once since that time. I think I may say with all propriety, that

I have never doubted; that I knew the Prophet Joseph intimately and well; that I have sung for him, and recited for him, and he has patted me on the head when I was quite a young girl. I feel that if I should never meet you again that I shall certainly meet you in the hereafter.

I pray that the Lord will bless to you the events of this conference, and bless you in your own homes, that you may be faithful and prayerful at all times, and then he will preserve within you the testimony of the truth of the gospel and the mission of the Prophet Joseph Smith. I well remember the transfiguration of Brigham Young, when the people stood up in the grove, all with one accord, and declared that he was the Prophet Joseph Smith risen from the dead, which I witnessed standing in a wagon. I think that that has been one of the greatest things that has ever happened in this Church.

And may the Lord bless you and comfort you, and keep you faithful, and may you teach this gospel to your children and grand-children and great-grand-children unto the third and fourth generation, that they may know as you know it that the Prophet Joseph was sent of God, that he was maintained in his purity to the day of his death. The day that the Prophet Joseph and his brother Hyrum were martyred you can never imagine, and when they brought forth the bodies to Nauvoo, the heavens wept, the rain poured down in torrents, and it was truly a morning that I can never forget.

May the Lord bless us and bring us again to the next conference to rejoice in Him, I ask, in the name of Jesus, our Savior, Amen.

After singing by the Choir, President E. B. Wells, with her Counselors on each side of her, pronounced the following benediction:

We thank thee, O God, our Father, at the conclusion of this meeting for thy blessings upon us during this conference.

We pray thee, our Father, at this time to pour out thy blessings upon this congregation, that they may go away with their hearts enlightened, and that we may feel that the Lord has been with us; and that we may triumph in all we do and in all we say, and that we may have Thy joy and Thy peace in our hearts, and that everything may be well with us on our return home, that we may find everything satisfactory; and those who have come from a distance, may they have no accident befall them and no harm come to them, but that they may go home rejoicing in the Spirit of the Lord and in that which has been said to us this day by the holy priesthood, by the man wo has been appointed to preside over the Church, and an apostle who has been speaking unto us this afternoon the words of

life and salvation. Pour out Thy tender mercies upon us at this time, and accompany us to our homes, and be with us in our homes; and may we teach our children and grandchildren and all those around us the words of God as spoken by the Prophet Joseph Smith and his successor Brigham Young, and those who have succeeded him down until the present time. May we be faithful to him all our lives, each of us, and true to the priesthood and to the Church, and true to the women who stand with us in our organizations. And we pray Thee, our Father, now in all humility that Thou wilt pour out upon us the rich blessings of heaven throughout our lives, each one of us, and on all Thy people everywhere scattered abroad in the earth. And we ask these blessings, our Father, in the worthy name of Thy Son Jesus Christ. Amen.

THE GENEALOGICAL CONFERENCE.

The Genealogical conference was held under auspices of the General Board of the Relief Society, Monday, June 9, in the class rooms of the Genealogical Society of Utah.

Twenty-six stakes were represented and a most interested and pleased congregation crowded the rooms, both for the morning and afternoon sessions. The meetings were under the charge of Chairman of the Genealogical Committee of the General Board, Mrs. Susa Young Gates, and there were present during the sessions: Counselor Clarissa S. Williams, Counselor Julina L. Smith, Carrie S. Thomas, Elizabeth C. Crismon, Edna May Davis, Sarah McLelland, Lillian Cameron, and Mrs. Donnette Smith Kesler.

At the morning session, Mrs. Carrie S. Thomas treated the subject of the importance of genealogy study as related to the temple work for the dead. She emphasized the need of accurate information and of the value of methods taught in the genealogical classes during the past few years. She referred to the crowded attendance at the temples and felt the Relief Society had been instrumental in awakening and sustaining interest in the temple work, through their study of genealogy and the preparation of records, as well as by their own desire to take part in this glorious work.

Miss Lillian Cameron spoke on the necessity of instructing people in the fundamentals of all our genealogical study which is found in the lesson book published by the Genealogical Society of Utah. She told in detail the steps followed in these lessons, and explained how they answered the many and confusing questions which reach her in her position as Assistant

Librarian in the Genealogical Society. People ask, "What can I do to get hold of my temple work and to begin my labor for the dead?" These questions are all answered in our lesson book, and in the lessons provided in the *Relief Society Magazine*. She urged the many delegates present to feature the primary lessons everywhere as only a scattered few of the Saints have recently learned the A, B, C of this work. The speaker explained the necessity for the Relief Societies everywhere continuing the work of making out surname index cards, and she exhibited three styles of cards used in the index cabinet of the society indexes. The white one, indicating the surname card, the blue card is held in library index for research which may have gone outside of library for family history. Red represents the reseach work in library.

Miss Mary E. Downey, the State Librarian, gave an exhibition of the value and importance of libraries through the state. She explained in some detail the method of cataloguing as found in all up-to-date libraries. The Dewey decimal system was the plan by which all books were classified and arranged especially were three particular pages illuminative of the speakers lecture.

Miss Downey urged the delegates present to render their aid in establishing community libraries, in every county. All persons who have magazines or books which are not in use in the homes should be invited to contribute them to the use of the town library for there they become of permanent value and of wide interest and use.

In the discussion which followed, the delegate from Boise, Idaho, created a mild sensation by stating that in the Idaho state library, all our "Mormon" books are classed as non-Christian books.

Singing, "We thank Thee, O God, for a prophet."

Benediction by Mrs. Elizabeth C. Crismon.

The afternoon session was opened by the usual exercises. Mrs. Susa Young Gates introduced Elder Joseph Fielding Smith, of the Council of the Twelve, as the speaker of the day, and he delivered the following discourse:

ELDER JOSEPH FIELDING SMITH.

After I came here today I opened my Bible for a text, and here is what I opened to.

"For as many as are led by the Spirit of God, they are the sons of God.

"For ye have not received the spirit of bondage again to

fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

"The Spirit itself beareth witness with our spirit, that we are the children of God:

"And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God." (Rom. 8:14-19.)

Now this brings to my mind some matters that I think are very important to us in connection with temple work. Paul here is speaking to the Roman saints who had received the gospel. He could not speak to those not of the Church and say this. It applies to us in this dispensation as it applied to the saints in the primitive church. It is true, as Paul declared to the Athenians, as he stood on Mars' Hill, that w eare the offspring of God. You know when he came to Mars' Hill, and saw the Athenians there discussing all manner of doctrine and seeing altars that had been erected to their various gods, for they believed in many gods, he discovered one that was erected "to the unknown God." And when Paul was given the privilege of speaking, he declared to those Greeks, that the God whom they ignorantly worshiped he represented and so declared unto them: The unknown God—unknown, of course, to the Greeks —the God of Israel, was not worshiped as an image made by men's hands, of gold or silver or stone, but He is our Father. He referred to the writings of their own poets, who said: "For we are also his offspring." That is true, for the children of our Father who dwell upon the face of the earth, are the offspring of God in the spirit. We read here in the Doctrine and Covenants, in Sec. 76, where the Prophet Joseph Smith and Sidney Rigdon declare: "For we saw him, [Christ] even on the right hand of God, and we heard the voice bearing record that he is the Only Begotten of the Father—That by him and through him, and of him the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." Paul has another meaning, deeper, grander, greater than the universal application of the term of son to father or daughter to father, as it is expressed in these passages of scripture to which I have referred, for he says, "As many as are led by the Spirit of God, are the sons of God."

Now how are we going to become the sons of God, and of course daughters as well? How is it done? Can we become

the sons and heirs of our eternal Father simply by being baptized for the remission of our sins after we have repented and have had faith, and have had hands laid upon us for the gift of the Holy Ghost, and have come into the Church? No, it takes more than that. Why, of course they are the children of our Father in heaven, those who do that, as are the people who are outside of the Church; but to become the sons and daughters of God as it is declared here, children, "heirs, heirs of God and joint-heirs with Christ," we must suffer with him, that we may be glorified with him. In other words, we must receive in our hearts, accept in our hearts, every principle of the gospel which has been revealed; and in so far as it is in our power to do so, we must live in accordance with these principles and keep the commandments of God in full.

I was up north in one of our stakes not many weeks ago, and I suppose I left some of the people feeling somewhat disturbed in their feelings, because one of the good brethren up there stated after I got through speaking, "If what Brother Smith says is true, then who can be saved?" And "I don't know" is the way he expressed it to one of the brethren, "whether I can make it or not." I think it is about time that the Latter-day Saints in the stakes of Zion who have had the gospel preached to them for so many years were being informed of the fact that it is not possible, as some of us have supposed, for us to slip along easily through this life, keeping the commandments of the Lord indifferently, accepting some of the doctrines and not others and indulging our appetites or desires and because we consider them little things, failing to understand and comprehend our duty in relation to them, and then expect to receive a fulness of glory in the kingdom of God: I so expressed myself to those good people up there, telling them that they were the best people in the world, but good as they were they were not good enough. And so I say to you, you are good people. The people in the stakes from whence you came are good people. The people who are here are good people, who are Latter-day Saints. But I say, we are not good enough, and never will be good enough until we learn to keep all of the commandments of God. Now if we want to become heirs, joint-heirs with Jesus Christ, possessing the blessings of the kingdom, there is only one thing required of you and of me, and that is that we keep the whole law, not a part of it only. Do you think it would be fair, just, proper, for the Lord to say to us, "I will give unto you commandments; you may keep them if you will; you may be indifferent about the matter if you will; keep some, reject others; or partially keep some, and I will punish you, but then I will make it up to you, and all will be well." Shall we feel

as the Prophet in the Book of Mormon says the people in this dispensation would, when he said: There shall also be many which shall say, Eat, drink, and be merry; nevertheless, fear God, he will justify in committing a little sin; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this. And do all these things, for tomorrow we die: and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God. * * * And others will he pacify, and lull them away into carnal security, that they will say ,'All is well in Zion; yea, Zion prospereth, all is well; and thus the devil cheateth their souls, and leadeth them away carefully down to hell." (II Nephi 28:8, 21.)

Let me call your attention to a glorious promise. If you want to become heirs, sons and daughters, and partake of the blessings which our Redeemer partakes of, then you must be willing to receive every word that proceeds from the mouth of our Father in heaven. And here is the promise:

"And who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true. They are they who are the Church of the first born. They are they into whose hands the Father has given all things." (Doc. and Cov. 76:53-55.)

Would it be reasonable for us to suppose that through our belief on the Lord, repentance of our sins, and our baptism, and the laying on of hands, by which we become members of the Church, and then stopping there, we would be entitled to all things in the Father's kingdom?

Let me read further:

"They are they who are Priests and Kings, who have received of his fulness and of his glory, and are priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son; wherefore, as it is written, they are Gods, even the sons of God; wherefore all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's and Christ is God's; and they shall overcome all things. (Doc. and Cov. 76:56-60.)

Now that is the promise that is made in that great revelation known as the Vision. I read now from section 84:

"And he that receiveth my Father, receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him; and this is according to the oath and covenant which belongeth to the priesthood. Therefore, all those who receive the priesthood receive this oath and covenant of my Father, which he cannot break, neither can it be moved. But whoso breaketh this

covenant, after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come."

The Lord has revealed unto us in the dispensation of the fulness of times that there are many blessings in store for his children, both in this life and in the life to come, providing we are willing to observe the laws of his kingdom. The scriptures declare, as you will read in the Book of Mormon, Alma, thirty-fourth chapter and beginning at the 32nd verse:

"Behold, this life is the time for men to repent to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors. And now, as I said unto you before, as ye have had so many witnesses, therefore I beseech of you, that ye do not procrastinate the day of your repentance until the end; for after this day of life, which is given us to prepare for eternity, behold if we do not improve our time while in this life, then cometh the night of darkness, wherein there can be no labor performed. Ye cannot say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye cannot say this, for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your bodies in that eternal world; for behold if ye have procrastinated the day of your repentance, even until death, behold ye have become subjected to the spirit of the devil, and he doth seal you his; therefore the Spirit of the Lord hath withdrawn from you and hath no place in you; and this is the final state of the wicked."

Now is that according to the teachings that you have received all along? These people to whom Alma was speaking had heard the truth, and were not altogether ignorant of the plan of salvation, because they had gone out of the Church by apostasy. So he declared unto them that this is the day for them to repent and turn unto God or they would be lost.

Now, as I stated before reading that passage, the Lord had given unto us privileges and blessings, and the opportunity of entering into covenants, accepting ordinances that pertain to our salvation beyond what is preached in the world, beyond the principles of faith in the Lord Jesus Christ, repentance from sin and baptism for the remission of sins and the laying on of hands for the gift of the Holy Ghost; and these principles and covenants are received nowhere else but in the temple of God. If you would become a son or a daughter of God, and heirs of the kingdom, then you must go to the house of the Lord and receive blessings which there can be obtained, and which cannot be obtained elsewhere, and keep those commandments and those covenants to the end.

I am going to speak a word in plainness, because I think you brethren and sisters have been through the temple. These ordinances you received and covenants are sacred. When you go to the house of the Lord, and make covenants and enter into ordinances and receive the blessings of that house, it is expected that you observe and keep those instructions and commandments as they are given unto you, and it is not within your power when you come out to alter or change. I said I was going to speak plainly. I attended a banquet not long ago, and sat by the side of a sister who was married in the temple, and she has a husband who is prominent in public life. That woman came to that entertainment with a waist on that did not cover her body, and if she had any garments on they did not have any sleeves more than just a little lace that came down just below the shoulder, and the same with that part which was intended to cover the breast. And I was ashamed.

Not long ago I attended a wedding reception—and I would like the guilty parties who were there to know what I am about to say—there were present some young ladies who were married in the temple of God, and had received the garment there intended to be a covering for their bodies, yet they came out in what is called, I believe, full dress, no sleeves, cut down in the front, I suppose, as far as they dare cut it out, and the same in the back. And why did they do it? Because they think, I judge —now I am guessing at it, for I don't know why they do those things, unless this is the reason—because they think that men delight to look upon their nakedness; decent men do not! There may be some creatures that do, but virtuous men do not. And those girls who were there had been through the temple, to my knowledge, and came to that reception like that. They should have received a rebuke from their father, who was present, and I heard of no rebuke. I wanted to get away from the place just as quickly as I could. That is the way I felt, the way it impressed me. Now, do you think for one minute that we can go through the temple and make covenants, that we will do certain things, with the promise made to us that if we will do these things the Lord will receive us into his kingdom, not as aliens, not as strangers, not as servants, but he will receive us into that kingdom, with open arms as sons and daughters in very deed; and then we can go off after receiving these covenants from the house of the Lord, and alter and change and break those covenants to suit our fancy and what we consider our convenience because we desire to follow the customs and fashion of a sinful world; and then expect the promised blessing?

There is another passage of scripture, in the Doctrine and Covenants, wherein the Lord says like this:

"Whom am I, saith the Lord, that have promised and have not fulfilled? I command, and a man obeys not, I revoke and they receive not the blessing. Then they say in their hearts. This is not the work of the Lord, for his promises are not fulfilled. But wo unto such, for their reward lurketh beneath, and not from above." (Doc. and Cov. 58:31-33.)

Now these people go into the temple; instruction is given them there that these ordinances are sacred and holy, and must be kept. They raise their hands, and they enter into a covenant that they will observe and keep these covenants which they receive in the house of the Lord, and straightway they go out, and, like the man that James speaks of who looked into the glass, saw his face, and then went away and forgot what manner of man he was, so do they. I say unto you the Lord is not bound, unless you keep the covenant. I have read from the scriptures here that he cannot break it. The Lord never breaks his covenant. When he makes a covenant with one of us he will not break it. If it is going to be broken, we will break it. But when it is broken he is under no obligation to give us the blessing, and we shall not receive it. There are people who go into the house of the Lord, and receive covenants which are based on faithfulness, who go out and they are unfaithful, shall they not receive their reward? So I repeat, if you want to become sons and daughters, you must go to the temple and receive the blessings given there, and then keep them; and you cannot become sons and daughters unless you do go to the house of the Lord.

Here is a fact that I think is overlooked very largely by many who go to the temple and perform work there day after day, and that is this: the ordinances of the temple in the main, the endowment and sealings, pertain to salvation in the celestial kingdom, where the sons and daughters are. The sons and daughters are not outside, in some other kingdom. The sons and daughters go into the house, belong to the household, have access to the home. "In my house are many mansions." Sons and daughters have access to the home where he dwells, and you cannot receive that access until you go to the temple. Why? Because you must receive certain keywords as well as make covenants by which you are able to enter. If you try to get into the house, and the door is locked, how are you going to enter, if you haven't your key? You get your key in the temple, which will admit you. I picked up a key on the street one day, and took it home, and it opened every door in my house. You can't find a key on the street, for that key is never lost, that will open the door that enters into our Father's mansions. You have got to go where the key is given. And each can obtain the key if he will, but after receiving it you may lose it by having it taken away from you again, unless you abide by the agreement

which you entered into when you went to the House of the Lord.

Now I repeat, because I want to impress it upon you, that the ordinances of the temple pertain to the celestial kingdom. And yet there are some of us who have the idea fixed in our minds that every soul living upon this earth and who has not received them, must receive all the ordinances of the house of the Lord, and we must do the work for them. That is not the case, because I read in the scriptures, in the writings of Paul as well as in the writings of the Prophet Joseph Smith, that in the telestial kingdom the people who enter there, are so innumerable that they are compared to the sands of the sea that cannot be counted; and those who enter the next kingdom are innumerable; and those who enter the celestial kingdom are a select few comparatively. Yet the privilege is given to every soul to receive this glory. We are not going to bring all the dead into the celestial kingdom. They will receive such ordinances as they are able to obey. It is our duty to go into the temple and do the work for the dead, because we are not the judges, and the Lord will decide just how these things will be, and he will decide just how much each individual is entitled to. Those who receive the fulness will be privileged to view the face of our Father. There will not be such an overwhelming number of the Latter-day Saints who will get there. President Francis M. Lyman many times has declared, and he had reason to declare, I believe, that if we save one-half of the Latterday Saints, that is, with an exaltation in the celestial kingdom of God, we will be doing well. Not that the Lord is partial, not that he will draw the line as some will say, to keep people out. He would have every one of us go in if we would; but there are laws and ordinances that we must keep; if we do not observe the law we cannot enter. Many come into the Church, like fish that are gathered into the net, that have to be sorted and thrown out again or put into piles where they belong. And so it will be with us. The Savior compared the kingdom, in other words, the Church, to ten virgins, five of whom were wise and five of whom were foolish; and so we must not get the understanding that because we are members of the Church it is all well with us, and our salvation is secure; that is, our exaltation is secure. It is not so. We must continue to the end, we must obey the commandments. We must keep the ordinances. We must receive covenants, sealings, the sealing power, and privileges which are obtained in the temple of the Lord, and then live in accordance with them. That we must do.

Every little while some good sister or brother cames to the authorities of the Church, or authorities of one of the temples, and wants to have work done for some member of the family or some friend who has been in the Church but turned against

the truth and went out into the world again and died with bitter feelings toward this latter-day work. Then they come in and say their friend has been dead ten years, or twenty years, and they want to do his work. O I wish we could destroy the idea that is in the minds of some that we can live in righteousness and actually turn against the truth, and then our children will come along after we are dead and have the work done for us, and all will be lovely, and we will receive the blessings. The Lord is the judge of all men, and if such a person is entitled to receive any blessings he will get them. But read Section 76 of the Doctrine and Covenants in regard to those who enter into the terrestial kingdom, and see what it says. Why, if the honorable men of the earth who receive not the gospel in this life when they have the chance, are consigned to that kingdom, are we going to have it within our power to act for the apostate, the man who is bitter in his soul, who has known the truth, but has turned away from the light and rejected the gospel, and go into the house of the Lord and pull him into the celestial kingdom? If you think so, I have a very different view. And yet that doctrine prevails in the minds of some. Why? Very largely, I think, because the privilege has in some instances been granted in the past to people to go and have work done of that kind. I am not criticising them but I want to tell you a little experience. A woman came into the office, in the old President's office here, to President Smith, when I happened to be there, with just such a case as that. She wanted work done for a person who had rejected the gospel, he had been in the Church, had received covenants, but had gone out of the Church and ridiculed it; denying the faith and making light of the doctrines although he was never bitter; and she wanted to know after he had been dead so many years if his work could not be done in the temple. The privilege was granted. When the woman had gone I said, "I want a little understanding on this. You are acquainted with that which the Lord has said in Section 76 of the Doctrine and Covenants in regard to this, and you are familiar with the fact that the ordinances of the house of the Lord, particularly that of sealing"—and that is what she was particular about—"pertains to the celestial kingdom; how in the world can you, knowing these things, grant a woman the privilege of having that work done in the temple for this man who has lived in the manner she has stated to you?" His answer was in substance that he knew what the Lord has said, and much of the work that is done in the temples will be void because of the unworthiness of those for whom it is done. But we cannot judge, we leave it in the hands of the Lord, and he will assign to all people that portion which they are entitled to receive, and it satisfies the woman that this work may be done, and she goes away feeling better because it

is done. I said, "yes, but if she goes away feeling that it is alright with that man, and that he can come back into the Church, and is bound for the celestial kingdom, and then when they get on the other side and see that it is not the case, is it not rather an injury than a blessing?" They have in the Catholic church the doctrine of indulgences, and you will remember you have read in history how during the middle ages particularly, a man by paying the price could receive the privilege, so far as the Church could give it—there was no power in it—to go out and sin; even before the sin was committed, and have promise of forgiveness. They sold these indulgences. That is one of the main things that took Martin Luther out of the Catholic church, because he began to realize that the thing was wrong, it was not possible, not just or right for a person to sell forgiveness of sins for a price, either before or after the sin; and they used to do that. If a man wanted to go out and sin, they had a schedule of prices, so Motley tells in in his *Rise of the Dutch Republic*. In the Catholic church they offer prayers for the dead to get them out of pergatory. And people pay the priests to pray for the dead. Now that is a corruption of the doctrine of salvation for the dead. I can see confronting us a danger, and a very serious danger, because some of our people are of the opinion that the work can be done for them or their relatives after they are dead, so it is not so necessary for them to be righteous here and when they die they shall receive that work in its fulness; and the necessary ordinances will be performed for them in the Temple which will entitle them to the full reward of the faithful. The tendency is to cause men and women to live lives of unrighteousness, with indifference to the gospel, with the idea in their minds that when they are gone their children will do the work, and they shall receive the blessing. This is pernicious doctrine!

I heard a man say, "I am not good enough to go into the temple of the Lord. I have my faults, I have my appetities that I acquired before I ever heard of the gospel. I am not good enough to go into the temple, but when I am dead, then my children can go in and do the work." Now I have read to you the scripture. I think it is the word of God "with the bark on it," where the prophet of the Lord declared unto apostates and those who have heard the gospel that if they did not repent and come into the Church now, in this day of repentance, but continued to procrastinate their repentance unto the end, that the night would come when no work could be done for them, and their souls would be lost. I think that is pretty good scripture. I don't know how the Lord could do otherwise in justice. Now, mark you, I am not saying that there are not people who have come into the Church, and gone out of it again, who did not understand the truth, and the Lord will make allowance, and

o fcourse, he is going to judge every case? I cannot judge. I am speaking now generally; I have no individual case in mind. But the fact is, nevertheless, the Lord has declared what we must do to receive the fulness of the gospel, and become sons and daughters. He has told us which class of people will enter into his kingdom. He has told us which people will enter into the third kingdom, and we have the privilege of choosing which kingdom it will be.

Now I have not said more than a third of what I had in mind, but I have another meeting, and so will have to close. But let me say in conclusion: You cannot neglect little things. "O, a cup of tea is such a little thing. It is so little, surely it doesn't amount to much; surely the Lord will forgive me if I drink a cup of tea." Yes, he will forgive you, because he is going to forgive every man who repents; but, my brethren, if you drink coffee or tea, or take tobacco, do not let a cup of tea or a little tobacco stand in the road and bar you from the celestial kingdom of God, where you might otherwise have received a fulness of glory. "O, it is such a little thing, and the Lord will forgive us." Well, there isn't anything that is little in the way of sinning. There isn't anything that is little in this world in the aggregate. One cup of tea, then it is another cup of tea and another cup of tea, and when you get them all together they are not so little. As we learned in the Primary:

"Little drops of water, little grains of sand
Make the mighty ocean and the pleasant land."

What is a grain of sand? and yet the earth is composed of just such things as that.

Not long ago I was riding in an automobile. Something went wrong with it, and it refused to go. The man was an expert who was driving, but I didn't have much time. I left matters till I hardly had time to get to the train, which was thirty miles away. We went all over his machine, every wire was in contact, everything was just so, he couldn't find a thing in it that was wrong, and yet he couldn't make it go. "Well," I said to him, "here, you have done everything you know but one. There is just one thing now that I want you to do: open up your carburetor, and let out a little gas I believe it has water in it." He let it run off, and closed the valve again, and the auto went off immediately. But a little water in the carburetor was such a little thing, just a few drops, but they were in the road and they stopped the progress and nearly cost me reaching that train. Suppose we call that train salvation, could you afford to let a little thing like that stand between you and your salvation?

Now, the Lord has said unto us, if you will receive these blessings you must keep the commandments. Now we must not

say like the young man did to the Savior, "which?" because at means all of them.

In conclusion, I will say: to become sons and daughters of God, you must keep the law; you must go to the temple of the Lord, receive your blessings, enter into covenants and observe them. And likewise the Lord will grant these privileges unto our dead who are worthy to receive them, and therefore we labor for the dead. They must be saved as well as we. They cannot be saved without us, and we canot be saved without them. Their salvation depends upon our salvation; our salvation depends upon them, that is, all who are entitled to salvation, and God is not going to save every man and woman in the celestial kingdom. If you want to get there, and you have failings, if you are committing sins, if you are breaking the commandments of the Lord and you know it, it is a good time right now to repent and reform, and not get the idea that it is such a little thing that the Lord will forgive you, just a few stripes, just a little punishment and we will be forgiven; for you may find yourselves cast out, if you insist and persist in such a course. Now, the Lord bless you, is my prayer in the name of Jesus Christ. Amen.

At the close of Elder Smith's remarks, Counselors Clarissa Smith Williams and Julina L. Smith spoke briefly, emphasizing the points made by the speaker especially dwelling upon the need of the sisters wearing their garments as taught in the temples.

Closing remarke were made by Susa Young Gates.

Benediction was pronounced by Miss Sarah McClelland.

Tomb, thou shalt not hold him longer!
Death is strong, but life is stronger.
Stronger than the dark, the light,
Stronger than the wrong, the right.

A flea and a fly in a flue
Were encaptured.
Now what could they do?
"Let us flee," said the fly,
"Let us fly," said the flea;
So they flew through a flaw in the flue.

MRS. CLAWSON AS A BRIDE.

Reminiscences of Margaret Gay Judd Clawson.

(*Continued.*)

Oh, what gloomy feelings we all had! The heavens were weeping and so was I. It seemed to me the sun would never rise again. And to add to our discomfort those stupid teamsters had dumped all of our things outside of the shanty instead of on the inside. It didn't make much difference, for it rained inside as well as out. Well, the next morning the sun shone bright and things looked more cheerful, and I had plenty to do to occupy my time. There was the furniture to look after and arrange, clothing to be hung out to dry, and last, but not least, the cooking to be looked after all the time. There were thirteen in family. I think it was the first of June that we went there, and on the 19th of June Ellen had another little girl added to her family, which she named Lucy Ardelle. I promoted myself to head nurse. Ellen was easy to please and needed little attention, but the baby, oh my, but she was cross! In a short time her mother took entire care of her and I was discharged with thanks.

We had many small trials. Often just as we got the food on the table and ready to eat, there would come up one of those

horrid wind storms and pepper everything with dust. The shanty was very little protection, as the heat shrunk the boards and left great cracks. We had no use for individual butter plates, as we had to pass the butter dish around with a spoon in it—the only way we could use it. No cool cellar there.

By the time we reached Provo, my son Rudger had just begun to walk, but creeping seemed so much easier that he preferred that way. Every day after I would get him cleaned up he would get down and creep right out on the ground and revel in dirt. In fact, it seemed to be his principal diet. It agreed with him alright, for he got fat on it.

There was an old man there, brought from England by the Emigration Fund. His name was Robert Ferris. In some way, he fell into our hands, and was a fixture in our family as long as he lived. After Rudger was nine months old he had almost the whole care of him. We always called him "Grandpa." When he first came he could do little chores around the house but after a while as he grew older, he gave up everything to look after the "Babbey" as he called Rudger. He kept close watch that none of the other children came near him, or took any of his playthings. In fact, he would pilfer things and hide away for "his Babbey." He would sit and watch him play all day long, and say over and over again: "God bless that pretty face," and "God bless that pretty face; if he lives to be fifty he'll be a handsome young man." I never saw such idolatry. He could not bear to part with him at bed time and often begged me to let him sleep with him. As Rudger grew older he tired of so much attention, and would often tease him by hiding from him. Then there would be a commotion. Grandpa would come to me with tears streaming down his face, and say, "Oh, he is gone. I'll never see that pretty face again." Then I would have to go and find him and what rejoicing there would be. But with all his little pranks, Rudger was always glad to creep up into Grandpa's lap for protection of himself and playthings from the older children, for none dared to interfere then.

When the baby was about three and a half years old I noticed Grandpa's appetite was failing, and he gradually began to get weak, but never kept to his bed. About two months later, one morning he did not get up as usual and I went to see why. He said he did not feel like getting up just then, so I took him nourishment, and all day long, time and time again, he would call out for that "God blessed pretty boy" to come and kiss him. Rudger would run in and kiss him, play around a little while, then run off again. Many times that day there would be the same call, and the same thing gone over, and that evening he died; only in bed one day. He was between eighty and ninety. I missed him

very much, for he not only took the entire care of Rudger but rocked the baby next to him.

I don't remember just how long we had been in Provo (it seemed a century to me), when President Young sent forth the message that everybody could return to their homes. Oh, what joyful news, and how soon they took advantage of the privilege. The President had made arrangements with General Johnston that the army should pass through Salt Lake City without stopping. It seemed to me that the word had hardly gone forth before the return journey commenced.

Our shanty was on the main road, and I really think that every wagon and every animal below Provo passed it. All day and all night we could hear the teams traveling, the lowing of cattle, the bleating of sheep, the squealing of pigs. Why, what did we care for the dust or the noise! It was the sweetest music I ever heard, for it said "Home, Sweet Home." Sousa could never touch me with half the thrilling effect.

When we did get back to Salt Lake, oh, what a glorious sight! We had had little hope of ever seeing it again. The weeds in our yard (we had no grassy lawn at that time) were nearly waist high, and very luxuriant. How beautiful they looked to me, more lovely than the rarest flowers now.

When we walked into the house, how can I describe my joy! It was so delightfully cool, after having lived an almost out-of-door life during the hot weather. The thick adobe walls, with windows that could be opened and closed, doors that could shut out the dust and noise. What pioneer comforts and conveniences we had in that loved home! The palace of the Doge could not compare with it for beauty and elegance. How truthfully and feelingly I could say that "Blessings follow sacrifice."

The house we had left and which we returned to was called the "White House," on the hill. It belonged to President Brigham Young. It was located where now stands a handsome residence built by Mrs. Priscilla Jennings, now owned by P. T. Farnsworth. We went there by request of President Young in 1857; my husband was in his employment and was needed there to look after his interests. Rudger was born there; also a little girl named Lola who died when only seven weeks old. Our home that we had left when we moved up there was on First South Street, the site now covered by a large building called the Hooper block. This house was built in 1851. Stanley H. and Teresa (Birdie) were born there. I called her Birdie because she was such a winsome little thing, but I would advise mothers not to give children names other than their real ones. It saves much annoyance when the children are grown.

From the White House we removed to a house on State street, south of the Gardo House. There is now a terrace built

on the spot where our story and a half house, two rooms below and two above, then stood. A couple of wagon box bed-rooms in the back yard added to our comfort. Ellen and her children, myself and children occupied that house during the summer and fall. Sidney B. was born there. In the meantime my husband secured a home on the corner of South Temple and Third East streets. The house was built by Lorenzo Snow, in 1852, and is still in good condition at the present time, 1906. It was and is a good sized two story adobe house. The last of November, 1860, Ellen and myself took possession of this house and for thirty-three years it was my continuous home. Our husband, Hiram B. Clawson, having a great talent for remodelling houses, had in a short time made of it a most commodious and convenient home. He had altered and added to it until it was the roomiest and best arranged house for large companies of any in Salt Lake at that time. Many pleasant gatherings we have had there in those pioneer days, for sociability was the order of the day then. Dress and style came later, and when our children grew up many happy years were spent there, for no father ever took greater interest in his children's home pleasures than Bishop

CLAWSON HOME, ON SOUTH TEMPLE AND THIRD EAST.

Clawson did. Often and often the old homestead resounded with music and dancing, and innocent amusements, for the young are ever buoyant and hopeful. Oh, how beautiful is youth, and how little we appreciate it while it is in our grasp! Now, at seventy-five I fully realize it. A writer has said: "The young are never happy unless they are having pleasure; the old are happy when they are free from pain." How true!

Thomas Alfred was the first born in the old homestead, then came Phebe, after her the twins, Mabel and Mamie, then Tessie, last, Gay; also two little nameless ones, a girl and a boy, making thirteen in all. Now but seven are left! Oh, how sorrowful are these trials to a mother's heart! How cruel to give up our loved ones! When my first little infant (the fourth child) was taken from me, I felt there could be no greater sorrow. Then my little three year old twin left me, and still another, my little five year old Gay. Oh, how lonely and desolate I was! None but a mother knows the anguish of parting with her prattling, little ones. But my great irreparable loss came years later when my devoted, loving daughter and companion Teresa (Birdie) was taken away. How kind and considerate of my feelings she always was! What lovely qualities she possessed! I try to think that her leaving us was for the best, but I wish I knew it. Can I ever think it is for the best? Oh, how I miss her sweet companionship to this day! I feel that I ought not to complain, for no mother ever had a more dutiful, devoted, affectionate family than my children that are left. They vie with each other in kindness to me, but her place can never be filled. My best and greatest wish is that their children may be to them what mine are to me.

A few years ago I had quite a serious sickness. Oh, what kindness my children manifested, what anxiety they all felt for my recovery! It repaid me for all suffering, to feel and know their devotion. I can say, as my mother often said in her last sickness, "Oh, what would I do without my children!" Another great cause for thankfulness is that all my family live close around me, within five minutes walk of my home, now on State Street and Canyon Road. How often it has been my delight to have my children and grandchildren home to Christmas dinners! Nothing gave me greater pleasure than cooking for this holiday reunion. What is more lovely than a united family?

For the last two or three years I have not been in a position to gather in my family at those good, old fashioned Christmas dinners that I almost yearly gave. It is a source of great regret to me, although I am visited by them all with love and best wishes on that day and given many presents, and invited to take dinner with one or another, as Christmas comes around.

How many good things I could tell of my children, but

they are living their lives, and will be known by their acts. How well I remember some of their youthful pranks! From the time Stanley could walk, he was a perfect little water fowl, and never had dry clothes on from the time he commenced playing out in the spring until winter. Our water ditches, running in the streets, gave him such good opportunities. He is now a big water fowl and enjoys it just the same. And then his propensities for taking long walks alone kept me pretty busy. He was also very fond of playing on ant hills. He took a walk to his grandmother's one day when only three years old and could not tell his name. She lived nearly a mile from us. He loved her very much, as she had taken a great deal of care of him and was a very indulgent grandmother. Mother was quite alarmed seeing him all alone, but had him brought home before I missed him.

When Stanley was about six years old he had a very narrow escape from drowning. It was in City Creek. He, with some other little boy, was playing around the water, when he fell in and had it not been for a larger boy who got a long stick and reached it out to him, he would have drowned; but he grabbed the stick and was dragged ashore. He did not come home for several hours after for fear I would punish him for getting wet all over. I discovered he had been in the water. He then told me (as best he could) that "Oller Young" got him out. In a day or two, we found out all about it, that it was Royal B. Young who had saved his life, and for that heroic deed Stanley's father gave Royal a brand new butcher knife in a scabbard, on a belt to wear around his waist. A prouder boy than Royal never lived, for he was now the envy of all his companions. Weapons of war were not very plentiful in those days.

As Stanley grew older his dog and gun, and a tramp with his companion, was his delight. After a long tramp hunting or fishing, the three would come home—generally empty handed and always with empty stomachs. The next empty thing was the larder. I often tried to hide some delicacies from him, but never succeeded. His bump of locality was wonderful.

It is hard to believe the serious, sedate Rudger was a mischievous little urchin, but he generally managed to slip out of deserved punishment. There was a bright, young lady who was very intimate at our home. One day when visiting there, she remarked (for some of his little antics), "That little rascal needs a good drubbing." I said, "Sarah, if you can catch him, you are at liberty to give him a sound thrashing, with my full consent." So off and on all day long, she tried to catch and hold him, but he slipped through her fingers every time. She said it was the first time a little boy had ever gotten the best of her. And so it has been in his after life. He has escaped from great calamities.

SOME SUGGESTIONS FOR CHILDREN'S CLOTHES.

Dressing children sensibly and becomingly is perhaps a slightly more difficult task than it is generally considered. It is not difficult to secure, through fashion magazines, many good patterns for cutting children's clothes. However, the following suggestions may be valuable:

The most important point to consider is whether or not the dress is hung properly from the shoulder. It should for hygienic reasons hang from the shoulder so that there is no restriction around the growing body. The present styles show many good ideas for skirt and waist as well as one-piece effects which have this necessary looseness in the waist line.

If the neck, shoulders and armeye are not properly fitted together there will be a dragging effect of either front or back which is both uncomfortable and unsightly. On the other hand, if properly cut and fitted together the plainest little dress possible will set comfortably and properly about the upper part of the body.

It is not difficult to regulate the lower part of the skirt or sleeves if the upper part is properly adjusted. No amount of care and work in trimming and finishing can cover this foundational fault.

In the selection of styles for children use common sense and stay with the plainer, more simple designs. Children can stand severity in this regard far better than grown people, in fact the natural charms of childhood should never be subordinated to fussy, over-trimmed clothes.

Touches of hand-work are very attractive for children's clothes. I am fully aware that a busy mother does not have time to spend in elaborate embroidery, so am offering some suggestions in the use of stitches and designs with which one may complete a dress in an evening. The inexpensiveness of hand-trimming is another point worthy of consideration, with the present prevailing high prices of good laces and embroideries.

In the cutting of the so-called "Butterfly" styles, avoid if

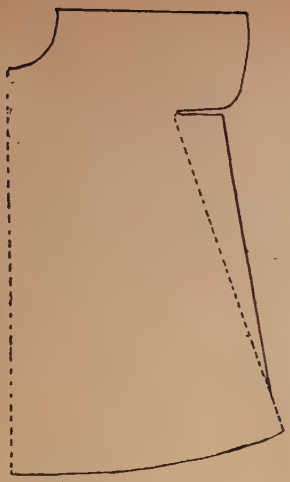

Figure I

Fig II

Fig III

Fig IV

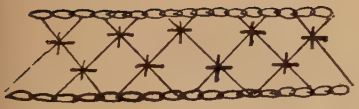

Fig V

Fig VI

Fig VII

Fig VIII

possible the very bias seam which runs from the under arm to the bottom of the dress. There are two big objections to this or any other pattern which calls for a similar seam. First—they are bound to sag and pull the entire dress out of shape. Second—they do not look well in figured materials, especially in plaids. Figure I—Will give you an idea of how you may cut the same pattern with the seam straight (or nearly so) and still have the necessary fulness at the bottom of the skirt. Instead of cutting away the material from under the arm, place it in an inverted box-plait the top of which may be finished on the wrong side and fastened to the outside invisibly.

EXPLANATION OF STITCHES.

Figure II—Here is a simple yet new use of the lazy-daisy stitch. The line just inside the neck may be worked in an outline of some kind either in black or white. Work the lazy-daisy stitches in white floss of a coarse size. Then go over the end stitches with a black stitch and place a black French knot in the center.

On pink, blue or any plain color gingham, this black and white is very effective. If the material happens to be white, use a pale shade of some color in place of the white and use the black as stated above.

Figure III—Here is a simple spray constructed of the same stitch and an outline stitch. First mark a dot with a pencil for the center of each flower and a spool is a good size to use as a guide for the outside edge of the flower.

Figure IV—Gives you an idea of how the lazy-daisy stitch and cross-stitch may be used to construct a border design. This may be used anywhere a band trimming would be appropriate.

Figure V—Is a border constructed of the cal-stitch, cross-stitch and chain-stitch. This is effective worked out in black and white or in two colors.

Figure VI—Shows how the common feather-stitch may be worked into petal shapes to form flowers or leaves. Below is a detail of the feather-stitch as commonly used. When worked very close as shown in the flower the loop in the center gives the effect of a center vein.

Figure VII—Circles of this kind are effective as separate units of design and may be worked out in any outline stitch. They are easily worked from any small round object.

Figure VIII—Shows how the circle and square may be used by working the center solid with an edge of some outline stitch on the outside.

ON THE WATCH TOWER

James H. Anderson.

Three notable topics of interest in June were the signing of the peace treaty by Germany and the Entente allies with the exception of China, on June 28; numerous labor strikes in Europe and America, most of which proved failures on the part of the strikers; and an aeroplane trans-Atlantic flight from Newfoundland to Ireland, on June 15, in 16 hours and 27 minutes. The German cabinet was overthrown, and disastrous riots occurred in German cities, co-incident with the signing of the peace treaty, with a prospect of still further disturbances. Labor strikes in France, Great Britain, Italy, Austria, Canada, Australia, Argentina, and in the United States, both locally and generally, added greatly to the prevailing spirit of unrest, but had mostly calmed down for a time at the end of June. Captain Jack Alcock, an Englishman, and Lieutenant Arthur Brown, an American, were the aviators who made the non-stop trans-Atlantic flight, establishing a new world-record in aerial navigation. The three items here narrated furnish an interesting and notable indication of the culminating events of the latter days, foretold in both ancient and modern prophecy.

MOUNTAIN FIRES did considerable damage in Utah in June.

AERIAL MAIL service was inaugurated between New York and Chicago on July 1.

INFLUENZA was reported as epidemic in Australia, Queensland and New South Wales, in June.

PALESTINE has been definitely assigned to British administration, to the delight of the Jewish people generally.

THE BRITISH FLAG was burned in public in Dublin, Ireland, on June 28, by adherents of the new Irish republic.

ADAM S. BENNION, of Salt Lake City, was appointed general superintendent of Latter-day Saint Church schools, in June.

Locusts did much damage to crops in the central United States in June, and a visitation of the pest is looked for in 1920.

An earthquake in Italy, on June 28, killed 127 people at Vicchio, and injured over a thousand others there and in the vicinity.

Heat and drouth in the Rocky Mountain States in June caused a heavy loss in the grain and vegetable crops.

The daylight-saving law was repealed by Congress in June, the repeal to take effect Oct. 31, next. It was later vetoed by the President.

Frank K. Nebeker, of Salt Lake City, was appointed an assistant U. S. attorney general in June. Mr. Nebeker has a high standing as a lawyer.

By a Franco-American convention, or treaty, signed by President Wilson on June 28, France acquires a right to call on the United States for aid, in case of trouble with Germany.

Tobacco in any form is forbidden to minors in Utah, and there was instituted in June a general movement to see that officers enforced the law.

Poland has had a peace treaty defined for her by France, Great Britain, and the United States, with numerous restrictions, one of which is religious liberty for the Jews.

The General Church Conference, in Salt Lake City, June 1 to 3, afforded much gratification to the Latter-day Saints generally, in its instructions and action.

The peeace treaty with Germany, as signed, has been found to contain but few changes, and these mostly verbal, from that presented to the U. S. Senate by Senator Borah, on June 9.

A Rhenish republic was declared in western Germany in June. It is said to be a Catholic movement practically for the protection of people of that faith in the domain affected.

Congress passed the needed appropriation bills, then took a recess from July 2 to 7. Upon its resumption, there comes the prospect of a long struggle over the league of nations treaty.

The most enormous eruption of gases, ever witnessed by

earth's astronomers as occurring on the sun, was observed at the Yerkes observatory, Williams Bay, Wis., on May 27, 28 and 29.

THE WOMAN SUFFRAGE amendment to the national Constitution went through Congress in June, and goes to the various States for ratification. Illinois was the first State to take favorable legislative action, and others whose legislatures are in session soon fell into line.

PROHIBITION of the wartime variety went into effect in the United States on July 1, but in accordance with President Wilson's suggestion to Congress the sale of light wines and beer continued in other than prohibition States.

ITALY'S cabinet was overthrown in June, owing to President Wilson's insistence that Italy be not given all she demands in former Austrian territory, and a new cabinet, still more urgent in Italy's demand, selected, so that at the end of June the Italian situation still was acute.

DR. E. G. GOWANS resigned, in June, as State superintendent of public instruction in Utah, and it is said will be given a State official position at a higher salary. Prof. G. N. Child was appointed to succeed Dr. Gowans as superintendent, with an increase of salary of $1,000 a year.

MISS MARGARET HORSLEY, of Price, Utah, has been chosen to name the new government vessel, on July 31, at Oakland, Cal. She was given this distinction because Carbon county, Utah, oversubscribed the fifth U. S. government loan to a greater percentage than did any other county in the twelfth district. The ship's name is to be "Utacarbon."

"WOMAN is coming to be a shameless animal," is getting to be a popular comment among respectable manhood, owing to the female trend toward comparative nudity at bathing resorts, in moving pictures, and other public exhibitions. The respectable womanhood of the nation is becoming aroused in a movement to correct the evil.

CATHOLIC leaders in an educational session at St. Louis on June 24 protested against the U. S. system of education as being "patterned after the German idea of state control." There are others than Catholics who take the same view, and who agree with Archbishop Glennon's declaration that "He is not a patriot who would declare that every school that teaches faith in Christ must be faithless to America."

EDITORIAL

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Motto—Charity Never Faileth

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RELIEF SOCIETY MAGAZINE

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OUR RELIEF SOCIETY WARD TEACHERS.

Not even the faithful and diligent officers of our Relief Society are deserving of more credit and more completely earn the love and gratitude of every man and woman in this Church than do the ward teachers of this great Society. It is impossible to even guess at the sacrifices made by these women and the good accomplished by them, in their visits monthly from house to house and from block to block. We know them and love them, and we know that not only in this world are they blessed, but that God and the angels await their return to the Other Side to crown them with the glory which is to be theirs. In this sphere of mortality, where life is too often measured by worldly success and superior intellectual gifts, their worth is often not realized, their value not measured.

Every virtue in women's character is developed and required by those who attend faithfully to this humble but magnificent work. Faith, hope, infinite charity, long suffering patience, love unfeigned, these are the shields and bucklers which the Relief Society teacher girds upon her when she goes out with prayerful heart to minister in the homes of the people. The sick know her well, the fainting mother who welcomes her visit mourns her departure. The poor see God's own smile on her countenance when she enters their door, bringing both food and encourage-

ment to their downcast and depleted homes. What she doeth no man may measure, her reward no mortal can describe.

Upon the teacher rests the large responsibility not only of ministering to the needy and visiting the fatherless, it is to her labors also that the ward president looks for an increased membership in the society and for better attendance at meetings. Many times the teacher is at a loss just how to discharge this heavy obligation. She is willing to leave her home and spend several afternoons a month in her district either alone or with her companion, but she is often at a loss how to proceed in encouraging women to join the Society or to persuade laggard members to attend meetings regularly. She does not always know what to talk about and oftentimes her many cares at home and her natural modesty and diffidence hinders her from talking on the principles of the gospel as she would like to do when she goes into the homes, lest she may unwillingly give offense. Her one greatest hope and help is in prayer. But she needs also some help and hope from those around her.

Will it not advantage our whole membership to pay a little more public attention to our ward teachers, so that they may be stimulated and encouraged in their labors? Should they not have a special seat reserved for them in Relief Society meetings, on the front benches? It is doubtful if all wards and stake boards have a teacher's committee to supervise the labors of the ward teachers; to suggest topics, to discuss problems, and to systematize and regulate their visiting where possible. This might be done in union meetings, and the teachers should receive as much attention and be given a separate division of study as are the class teachers in other departments of our work.

A teachers' convention given annually or biennially is an excellent method of encouragement and stimulation for these faithful and devoted women. The program should follow along the duties and privileges belonging to this lovely labor, while the priesthood should be invited and the public made welcome to the convention itself.

Ward officers have much to do, so do we all, but their work would be lightened and responsibilities lessened and some vexing problems solved, if a little more thought and attention were paid to the ward teachers and their labors. We commend these suggestions to our sisters everywhere, and the General Board joins in loving salutations to the noble teachers of our great Relief Society.

"GOSPEL DOCTRINE."

A volume containing selections from the sermons and writings of our late beloved President Joseph F. Smith, has just been

published by the Committee on Courses of Study for the Priesthood.

This book is quite different in scope and conception to anything yet attempted in our Church literature. It is a magnificent composite picture of the great man who uttered the truths contained therein grouped and classified by a loving, reverent friend. What manner of man he was may better be determined through this book than by any biography whatsoever or by marble bust or painted picture.

Doctor John A . Widtsoe has conceived and executed a remarkable monument to the memory and greatness of Zion's noble and powerful leader. The catholicity of President Smith's utterances, his depth of insight, his succinct mode of treating problems, his lucid approach to thought, and his powerful conclusions on any subject that he treated is admirably developed in this volume of his writings. No need of personal description of the man for no characterization, howsoever elaborately penned or enthusiastically described, could visualize him as does this valume. He stands before the reader the simple, direct, magnetic and chosen leader with few equals and no peers, save and except only his worshiped uncle the Prophet Joseph Smith and his revered, fatherly guide and protector, Brigham Young.

Dr. Widtsoe was assisted in this great labor of love by his close friends and President Smith's ardent admirers, Professor Osborne J. P. Widtsoe, Albert E. Bowen, Frank S. Harris (grandnephew of Martin Harris) and Joseph Quinney, while Bishop Lorenzo N. Stohl generously paid the clerical expenses attendant upon the work.

Not only does this book present a life portrait of President Joseph F. Smith, it likewise presents all students of Church literature with a convenient reference book on the principles of the gospel with authoritative statements classified, compiled and indexed for instant use. Oh, that we had such a volume of the writings of the Prophet Joseph Smith and of President Brigham Young. What a contribution of real worth these three volumes would make for students who really want the gems of truth set in a circlet of golden value for convenient use and daily application.

The book itself is one of the strongest spiritual compilations ever produced. It reveals President Smith as one the greatest and most inspired teachers of the gospel, who ever lived upon this earth. He shows such a careful, conservative spirit, he does not delve into mysteries, and yet there is such a depth of spiritual power that one is refreshed and inspired by reading a single page. No finer book except only the ancient and modern scriptures was ever put in print. It will live as long as time endures and truth remains.

Guide Lessons.

LESSON I.

Theology and Testimony.

First Week in September.

THE COMPLETENESS AND DETAIL OF PROPHECY CONCERNING CHRIST AS SET FORTH IN THE BOOK OF MORMON.

History reached its pivotal point in the coming of Christ. Those who lived before this advent looked forward to his coming in the meridian of times. Those of us born today, to employ the words of a well known English poet, "look before and after." We look before to the time when Christ did come, we are looking after his first advent to the time when he will come.

Many beautiful passages are found in the Bible prophetic of the coming of Christ, but the Book of Mormon appears to excel in plainness and minuteness of detail.

Many of these details have been brought together by the author of the *Story of the Book of Mormon,* and from his collaboration we use those best suited to our purpose.

For it is written in the sacred book that he, Christ, should be born in the land of Jerusalem. His mother's name should be Mary, she should be a virgin of the city of Nazareth; very fair and beautiful—a precious and chosen vessel.

She should be overshadowed and conceive by the power of the Holy Ghost. He should be called Jesus Christ the Son of God and at his birth a new star should appear in the heavens.

He should be baptized by John at Betharaba, beyond Jordan. John should testify that he had baptized the Lamb of God, who should take away the sins of the world. After his baptism the Holy Ghost should come down upon Him out of heaven, and abide upon him in the form of a dove. He should call twelve men as his special witnesses, to minister in his name.

He should go forth among the people administering in power and great glory, casting out devils, healing the sick, raising the dead, and performing many mighty miracles.

He should suffer temptation, pain of body, hunger, thirst and fatigue: blood should come from every pore of his body by reason of his anguish because of the abominations of his people.

He should be cast out and rejected by the Jews; be taken and scourged, and judged of the world. He should be buried in a sepulchre, where he should remain three days.

After he was slain he should rise from the dead and should make himself manifest by the Holy Ghost unto the Gentiles.

He should lay down his life according to the flesh and take it up again by the power of the Spirit, that he might bring to pass the resurrection of the dead, being the first that should rise.

At his resurrection many graves should be opened and should yield up their dead, and many of the Saints who had before time passed away should appear unto the living.

Here we have a veritable biographical sketch some of it written nearly six hundred years before the thing occurred. It could only be a product of inspiration for no one drawing from him imagination would ever say that the mother should be a virgin. Not even in the realm of fiction should we expect such a statement, much less in that which assumed to be sacred history. It would be the very acme of the absurd, anywhere outside the realm of Greek and Roman mythology where we do find stories of beings half mortal and half god.

Again, how perfectly unnatural, judged from a human standpoint, it would be to say that the Virgin should be born in Nazareth, that obscure city of despised Galilee. Equally striking from another point of view are the details in relation to his death, for the death of Christ followed the Roman customs and not the Jewish and no one could know the manner of his death, except it were revealed by the Lord.

To the class of persons who believe that prophecy is always vague, set forth in such a fashion that anyone of two or more meanings might be acceptable in its interpretation, such detailed prophecy as we find in the Book of Mormon must be astounding. Jacob tells us why the Jews lost their plainness of speech. (Jacob 4:14.)

And now, to turn to the second coming of Christ. The book of Doctrine and Covenants also goes into detail in relation to his second coming. It tells us:

"For I," meaning Christ, "will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand.

"And again, verily, verily, I say unto you, and it hath gone forth in a firm degree, by the will of the Father, that mine apostles, the Twelve, which were with me in my ministry at Jerusalem, shall stand at my right hand at the day of my coming in a pillar of fire, being clothed with robes of righteousness with crowns upon their heads in glory, even as I am, to judge the

whole house of Israel, even as many as have loved me and kept my commandments and none else; "For a trumpet shall sound, both long and loud, even as upon Mt. Sinai, and all the earth shall quake, and they shall come forth; yea, even the dead which died in me, to receive a crown of righteousness, and to be clothed upon, even as I am, to be with me, that we may be one.

"But behold I say unto you, that before this great day shall come, the sun shall be darkened and the moon shall be turned into blood, and the stars shall fall from heaven, and there shall be greater signs in heaven above, and in the earth beneath;

"And there shall be a great hail storm sent forth to destroy the crops of the earth;

"And it shall come to pass that because of the wickedness of the world, that I will take vengeance upon the wicked, for they will not repent, for the cup of mine indignation is full; for behold my blood shall not cleanse them, if they hear me not."

No doubt every word that is found within the holy scriptures, concerning the second coming of Christ, will be as literally fulfilled in the due time of the Lord as the words that were written concerning his first coming.

One interesting sidelight on the vision of Nephi concerning the Virgin Mary was given by the lecturer Mme. Lydia Von Finklestein Mountford, who was a student of the Book of Mormon. "No one," she exclaimed, "but an oriental scholar would know that the Virgin could be designated by her costume. It is only the orientals who know virgins, wives, widows and nameless women by their dress."

"And it came to pass that I saw the heavens open; and an angel came down and stood before me; and he said unto me, Nephi, what beholdest thou?

"And I said unto him, a virgin, most beautiful and fair above all other virgins." —I Nephi 11:14-15.

QUESTIONS AND PROBLEMS.

1. Show how prophecy that is full of details as to names and places would be impossible, save through one inspired of the Lord.

2. Show how prophecy in detail completely upsets the arguments of people who assert that prophecy is vague, and that its meaning may be met in several ways.

3. Why may the prophecies concerning Christ as recorded in the Book of Mormon be regarded as a veritable biography?

4. Relate some prophecies found in scripture that pertain to the Second coming of Christ.

5. Have some member of the class read section 45 of the book of Doctrine and Covenants, beginning with paragraph 26 and including paragraph 53.

6. Are any of these prophecies, concerning Christ's second coming, already fulfilled?

LESSON II.

Work and Business.

SECOND WEEK IN SEPTEMBER.

LESSON III.

Genealogy.

THIRD WEEK IN SEPTEMBER.

WELSH SURNAMES.

Outlines For Class Leader.

Origin.
Tribal relations.
Proper names followed usual customs. Surnames very recent and most are sirnames.

LESSON STATEMENT.

The origin of the Welsh people rests in the mists of antiquity. They are a branch of the Keltic race and in some characteristics they resemble the Scotch and the Irish, but while they have much of the wit which is common to the Irish race it is tempered with something of the taciturnity of their cousins, the Highland Scotch. They are rather a silent people, not boisterous like the Irish, but they do resemble them in the haughty pride which is natural to a Welshman, while no one is so clannish as are the Welsh people..

There are numerous witty stories about the Welshman's ideas concerning the antiquity of his race and their pride of birth. They would interpret the nursery rhyme to read "Paddy was a Welshman, and Paddy was a Chief." While on a visit to England sometime since we were shown a very long Welsh pedigree. One-third of the way down the line from the earliest ancestors was written: "About this time Father Adam was born." The history of the Welsh people is found in every general history and many of our Welsh people are familiar with their own beginnings.

The custom of giving children proper names followed closely that of surrounding tribes and peoples. When Caesar invaded Britain he found a people governed by their Druids and bards. The Druids were the priests while the bards were poets and genealogists. The bards would sit for hours and recite over the

pedigrees of the various chieftains giving to each a little historic verse of descriptive praise. This seems to have been a common practice throughout modern Europe, and even the Hawaiians and Samoans inherited this custom, derived no doubt from their common Hebraic ancestors.

The Welsh, themselves, say they are descendants from Gomar, the grandson of Noah through Japheth, but we may be sure that such of them as received the gospel, have come through the loins of Ephraim, when the Ten Tribes were scattered through the north countries and left their seed in the many nations through which they journeyed.

At the invasion of Caesar, the Welsh people shared in the experiences of their English and Scotch neighbors but they were the last race in Great Britain to adopt surnames. It is true that they had the appelation, "Ap," which means "the son of," and when a man was referred to he was spoken of as Ap-Jenkin-ap-Griffith-ap-Robbin-ap-William-ap-Reese-ap-Evan. In other words, Jenkin the son of Griffith the son of Robbin, the the son William the son of Reese the son of Evan.

King Henry VIII issued an edict to the principle land owners in Wales to adopt surnames, but the common people did not follow that example until much later. The Welsh were very religious and for a thousand years most of them have had Bible names. When surnames were finally adopted they simply added "s" to the proper name, meaning "son of," and we have Jones, which is the son of John, Davies, Williams, Thomas, Johns, Howells and Abrahams, all surnames derived from sire-names.

Modern Welshmen have sometimes taken a middle name to distinguish them from the many bearers of their own given names and surnames.

QUESTIONS.

What is the origin of the Welsh people?
Who are the Kelts?
What were the tribal religions of the Welsh people?
How did they resemble their Scotch and Irish neighbors?
What proper names are common in Wales?
How were their surnames usually formed?
Ask a descendant of the Welsh people to give a sketch of his ancestors and surname to the class.

Home Courses.

THE SIGNIFICANCE OF PLAYGROUNDS IN THE COMMUNITY LIFE.

Lesson IV.

Fourth Week in September.

As cities have developed, an increasing proportion of the nation's population has been removed from the influence of the open country with all that it means for our national health and vigor and clean imagination. Cities have met this situation in three ways:—one is the making possible of brief visits of children and elderly people to the country during the summer time; another is the provision of city parks, which, with their fields and woodlands and stretches of green grass and water, preserve some of the beautiful features of the country for city eyes to feast upon; the third is the public playground which offers to city children a chance for some free sport in the open air and on Mother Earth. The play ground is a place near at hand to which children can run on short notice and from which they can return quickly, so that the playground becomes an integral part of the daily life.

Experience with the city playgrounds has proved that aside from its recreational advantage, the playground is of such great value to the right development of the child that its establishment for all children and all communities is justified and most desireable.

It is not at all sufficient that the children be protected from danger during their helpless years, but that they be furnished with sturdy, disease-resisting bodies is equally important. Every child has a right to be as healthy as present knowledge can make him; health under conditions of modern life is not a thing which will take care of itself. The child bred under present conditions of civilization cannot be relied upon to grow to healthy, vigorous maturity like a rabbit in the woods. He needs special education in health habits and recreation if he is to develop normally. The child should be taught that health is more to be desired than fame or wealth—that it is the foundation of all real success and happiness. And supervised play is one of the best means of attaining and retaining that health.

Recreation is essential to the moral life of any people. It is the constructive method of making individuals into good citizens, and the making of good stury citizenship is most important. The play spirit teaches us how better to live and work together; so

there is a broad relation between the playground movement and other efforts for better citizenship and better community life.

Play means not only a good time, but from the child's point of view, it is serious business; moreover, it has vital significance in educational development. The playgrounds are training grounds for lessons that cannot be taught within the four walls of home or school.

In a typical playground the policy of allowing children to learn by experience, but safe-guarding the experience so that it shall not be disastrous, is one of the underlying principles. In addition to receiving the physical benefits that come from wholesome outdoor exercise and the intellectual benefits that come from useful constructive work, the little children playing on the sand pile learn fundamental lessons in mutual rights. The older children learn lessons in mutual relationships by sharing the use of swings, by having to play by the rules of the game. Later, as they form into teams, they learn that self-sacrifice which is involved in the team game. They learn that the social unit is larger than the individual unit, that individual victory is not as sweet as the victory of the team, and that the most perfect self-realization is won by the most perfect sinking of one's self in the welfare of the larger unit—the team. Thus the child learns to control himself in these increasingly complex relationships.

The control in a playground is the sort that obtains throughout well regulated society—the control by public opinion rather than control of either force or fear.

The two great institutions that have to do with the training of the child—the home and the school—rest primarily upon the development of the qualities of obedience. The playground, alone affords to children the one great opportunity for cultivating those qualities that grow out of meeting others of like kind under conditions of freedom; it develops, progressively from babyhood on to adult life, that sense of human relationship which is basal to wholesome living. The development of the ethical social self must begin as soon as the child is old enough to have relations to other children of his own age, and it must continue as long as human life continues. And the people of the smaller communities need this training just as much as the city dweller.

Democracy must provide not only a seat and instruction for every child in the school, but also play and good play traditions for every child in the playground. Without the development of these social instincts, without the growing of social conscience—which has its roots in the early activities of the playground—we cannot expect adults to possess those higher feelings which rest upon the earlier social virtues developed during childhood. The sandpile for the small children, the playground for the middle-sized child,

the athletic field for the boy, folk dancing and social ceremonials for the boy and girl in their teens, wholesome means of social relationships during adult life—these are fundamental conditions without which democracy cannot continue, because upon them rest the development of that self-control which is related to an appreciation of the needs of the rest of the group and of the corporate conscience which is rendered necessary by the complex interdependence of modern life.

Therefore, it is vastly important that everything be done to infuse new life and new enthusiasm into the country districts. Home, church, school, and community must unite intelligently to produce conditions that will make for contentment. At first thought it might seem that country children have plenty of play and that they do not particularly need playgrounds; as a matter of fact, however, they do not play much, and if they do not play much they do not play enough. A physician has said that no one is so much house surrounded as a country girl, that no one is so utterly unwilling to take exercise in the open air, that no one is so likely to scorn as food, milk, cream, and eggs. The repertoire of games of the country children is surprisingly small and inadequate; their games are strongly individualistic, training them for isolated efforts rather than for cooperation.

In order to discuss intelligently the value of playgrounds in rural districts we must see the playground as a social institution and in its proper setting; we must realize the social needs to which organized and supervised play is to minister. To most people the play of children may seem to consist chiefly of certain childish activities whereby health and pleasure are promoted, but we must keep constantly in mind the fact that the importance of play in the country is not so much to promote health as to develop social instincts.

The playground in the country as well as the city, if it is widely developed, will prove to be an uplifting social project—a force of extraordinary power and vitality. Wherever it is established it will make people love their homes more, it will brighten farm and village life, it will broaden minds, quicken sympathies, and develop patriotism. In other words, the playground movement will cooperate powerfully in producing communities "That are governed by justice, dignified by intelligence, and adorned by health and refinement."

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THE RECORDS OF OUR DEAD.

By Lula Greene Richards.

They sleep! And peaceful is their rest,
And sacred every spot of ground
Upon our common mother's breast
Wherein their thousand graves are found.
And sacred, too, the resting place
Of some beneath the ocean's storms,—
For not alone in earth's embrace
Are pillowed all their precious forms.

What treasured wealth their records show—
Important every name and date.
As thus their lives we learn to know,
What reverence these lives create!
As carefully the leaves we turn,
Search references with eager eyes,
Our sympathies awakened yearn
O'er far removed yet kindred ties.

As back we follow family names,
Still in our generation known,
For former heroes, fancy claims,
Traits which our present heroes own:
Thus all the way we seem to find,
As link by link the chain we trace,
Man's noble bearing, generous mind,
Or woman's purity and grace.

For here as at the funeral pall,
The failings mortal weakness brings,
We would not, where we might, recall,
But pass them by for better things.
How bright and clean, how free from sin,
Would we our chronicles have spread,
When other hands shall write them in
The sacred records of the dead.

All this—and this is but a part,—
As Malachi* of old discerned,
Elijah came, and heart to heart
Fathers and children have been turned.
And now, in temples of the Lord,
Vicarious work the Saints pursue,
And still in other books record
The saving covenant anew.

*Malachi 4:5, 6.

THE

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Remarks Made at the Relief Society General Conference.

June 3, 1919

President Heber J. Grant.

I am delighted with the opportunity of meeting the sisters in this very splendid gathering. I regret that I could not come to the meeting when Elder Ivins did, for I am sure I would have been deeply interested in all that he said, as I know you must have been. I have often desired the privilege of hearing him speak on the Book of Mormon but, strange to say, have never had that opportunity. I have conversed with him many times, and in my judgment, he is more familiar with the Book of Mormon than is any other living man. He has better practical ideas than many others who give us information regarding that sacred book.

I am very grateful indeed that in all my travel, at home and abroad, from the far off country of Japan to the midnight-sun country of Scandinavia, down to Italy, and in different other parts of Europe, and from Canada to Mexico, and all over the United States, that I have never found anything, nor discovered any information that has in the slightest degree weakened my faith regarding the divinity of that sacred record, the Book of Mormon. On the contrary, I have felt, from my boyhood when I first read it, the testimony in my very soul that it is the truth; and while there may have been arguments advanced,—like the statement that there were no horses anciently on the continent of America—and I have heard them from my boyhood—they have made no impression upon my mind, and for this reason, I felt sure that discoveries would be made that would vindicate that book, having the tesimony in my heart that it is true. Occasionally I have found many evidences, independent of the testimony I possess of the divinity of the work, that have confirmed my faith in the Book of Mormon. As an illustration, when I reached London, after being appointed President of the European mission, I presented a letter

of introduction to the general manager of the New York Life Insurance Co., at that time a corporation with assets of four or five hundred million dollars. They have passed the billion dollar mark now. (To give you an idea of what a billion dollars means; a billion dollars amounts to one dollar a minute from the birth of Christ to the present time.) The letter that I presented was from a former general manager at London, Colonel Alexander G. Hawes. With the exception of my own kin, and my immediate associates in the Church, no man has been a nearer and dearer friend to me than Col. Hawes. He came to my mother's home, when I was a child, and when she was boarding a nephew of Daniel H. Wells and his wife. The nephew was Park Woods, who was working for the New York Life, and Col. Hawes was then the general manager with headquarters at Leavenworth, Kansas. I took the Colonel's letter of introduction to his successor at London and was treated in a very courteous way by him and by his four assistants. One of those assistant managers invited some newspaper men and others to his home to give me an opportunity to meet them and explain my faith to them. One of these assistant managers had been connected with the British legation at Constantinople. He had spent years of his life in the Holy Land, and we discussed his experiences. He had spent some time in America. He told me in substance: "Mr. Grant, I want to tell you of an incident in Canada, which to me was most inexplicable. In my travels in the Holy Land, I found certain patterns were used in weaving oriental rugs, and I had never found those patterns in any other part of the world; and yet, lo and behold! I found these very identical patterns up in Canada among the heathen Indians, and I cannot conceive how under the heavens those people could have the same patterns when they had never heard of the Holy Land. This is the most inexplicable thing I ever met in my life.' '

I replied, "That is easy to me; did you ever see the Book of Mormon?"

"No."

"Well, I will send you a copy, and you will discover that the forefathers of the American Indians came from the Holy Land, from Jerusalem."

He said, "That explains it all."

It was to the Latter-day Saints a simple matter, but to him, remarkable.

It is the spirit that gives life and animation, and the main thing to seek in studying the Book of Mormon is the spirit of that very wonderful and remarkable book. I can remember very distinctly when, Uncle Anthony Ivins, brother of the father of Elder Anthony W. Ivins, said to me and to his son Anthony C. Ivins:

"Htbtr, Anthony, have you read the Book of Mormon?"

We answered, "No."

He said, "I want you to read it. I want you to pledge to me that you will not skip a word, and to the one who reads it first, I will give a pair of $6 buckskin gloves with beaver tops."

Any boy of fourteen who had a pair of those gloves thought he was "it." I remember that my mother had urged me to read systematically the Book of Mormon, but I had not done it. I determined to read the book, say, twenty-five pages a day, and get the benefit of its contents. I believed its contents were true, because my mother and many others had told me so; and because of the testimony of the teacher of the class that Richard W. Young and I attended, I thought that to win the gloves I would have to read the book so rapidly that I would get no benefit; and therefore decided to let Anthony win the gloves."

I met my cousin Anthony C. the next morning, and asked, "How many pages have you read?"

He answered, "I sat up nearly all night, and I have read three hundred pages."

"Good-bye, gloves," said I. I went on reading twenty-five pages a day, and occasionally two or three times that number. I won the gloves all right.

I got the spirit of the book; I got the love of the book in my heart, when a boy, and it has never departed from me. And something else I received; I obtained a testimony in my soul that Nephi, the most prominent character mentioned in the fore part of the book, was indeed a servant of the living God.

We naturally follow any friend or character in history with whom we fall in love. I have been accredited with being reasonably generous. Well, one of the reasons why I am generous is because I fell in love with Col. Hawes. Just an example of his generosity: A man died who had been insured in his company, and Col. Hawes asked that he be appointed administrator of the estate. He managed it so well that he educated all the young people of the family. One of the children told me how marvelous were the returns from that money. She also said, "The Colonel left me a couple of thousand dollars as an appreciation of my kindness to his ward, and his ward was my youngest sister."

Now, I fell in love with Nephi as with no man that ever lived with whom I was acquainted. More than any other man in history, Nephi has shaped my character. Now sisters, if you can get your sons and daughters to fall in love with some splendid character in that book, and get the spirit of the book, it will be of more value than any other study. I became thoroughly impressed with Nephi's statement, that the Lord gives no commandments unto the children of men, save he will prepare the way for them to carry out what he commands. When the Lord told him to build a boat which would carry the company across the great waters,

he said he could do anything the Lord wanted him to. If we can get into our minds the faith that everything the Lord requires of us he will give us ability to accomplish, if we are only humble and diligent enough and willing to cultivate the natural faculties that we possess, our lives will be successful. The greatest asset for men and women in the world is the feeling in their hearts that they can do anything which the Lord requires of them. I have read that Sandow was a weakly, sickly child, yet he developed his physical powers till he could lift several thousand pounds. His friends said, no, he could never lift a steer. He said he could, and explained, "I am going to start with lifting a little calf, and lift it once a day, and when I get through I will get your money." He succeeded, all right, though that steer was a three-year-old when he last lifted it.

Those of us who are familiar with the life of Theodore Roosevelt, the great American, know that he came out West to be a cowboy, that he might gain physical strength; and we know that he became a very strong man physically, because he devoted his effort to becoming strong. There are very few things in life that, with determination and persistence we cannot accomplish, and I know of no other character in history who has inspired me so strongly with this truth, that one can accomplish what the Lord requires, as has Nephi. Without resentment, he met troubles, and sorrows, and complaints and criticisms from his own father and brothers, and went steadily on performing the duties that devolved upon him. At one time when his brothers had bound him hand and foot he was singing praises to God. It takes a good deal of a man to pass through tribulations, and yet pursue a steady, constant course towards that which he knows to be right. The wonderful characters in the Book of Mormon carry an inspiration to me beyond that of any others of whom I have read. I believe that there is rich inspiration in the book, and if you can only get your children to read it with a humble and prayerful heart, and get the spirit of it, as they read the book, you will find it to be the greatest book in all the world for the children of the Latter-day Saints.

The Book of Mormon has a very warm place in my heart because of one of its chapters. I had a wayward brother who took no interest whatever in the Church until he was between thirty-five and forty years of age. I received a letter from him, telling me that on account of the failure of our placer mines in Oregon, where he had invested large sums of money,—all that we had and all that we could borrow—that he had been tempted, as he had financially ruined me, to kill himself. He went out into the woods intending to kill himself; but he got to thinking what a cowardly, dastardly act it would be for him to leave his wife and

children destitute. So, instead of killing himself, he knelt down and prayed: "O God, if there is a God." And he got up weeping for joy, and he wrote me that he had become convinced of two things: that there is a God, and that there is a devil, one leading to life and the other to death. He sealed his letter, and then the influence came over him: "You have now ruined your brother, and now you are trying to make amends by telling him you have commenced to pray." He threw the letter into his trunk. He wrote me letters every day for about a week, all landing in his trunk, but finally he mailed one. He struggled with the influence: "Your brother, when he gets that letter, will write and tell you to be baptized, and if you do so you will be a hypocrite." After lying awake all one night, he went at five o'clock in the morning and got the letter. But he finally sent me another. When I got it, instead of writing him as the adversary impressed him that I would, I wrote him: "Some day you will know the gospel is true. Don't think that I want you to be baptized, if you feel that you would be a hypocrite."

I went out and bought him a Book of Mormon, went into my office, shut the door, and told the Lord I wanted to open the book to the chapter that would do a wayward and careless brother of mine the most good; and this is the chapter to which I opened. Anyone who knows the contents of the book will admit that he cannot find another chapter comparable with the 36th chapter of Alma, nor more appropriate for sending to a wayward boy.

(The speaker here read the first paragraph of the 36th chapter of Alma, then said:)

Let me say in passing that Alma knew no better than I know, that those who put their trust in God shall be supported in all manner of afflictions and trials, because I have passed through trials and tribulations and have been supported by him. I was able to sit by the deathbed of my last living son, for whom I had great expectations, and see him die without my shedding a tear; and there was a most peaceful feeling in my heart when he passed away. So I know, as Alma of old knew, that those who trust in God shall be supported in their tribulation. (The remainder of the chapter was read, the speaker emphasizing the last paragraph.)

I love that chapter. Why? Because, when that wayward brother of mine read it, he wrote: "Heber, I do not know the gospel is true, but I pledge the Lord, if he ever gives me, as he gave Alma of old, a knowledge of the divinity of the gospel, that I will labor as Alma of old labored, to bring souls to a knowledge of the the truth." And, thank the Lord, he obtained the knowledge, and thank the Lord also, he has knept his pledge. I know no man among all my acquaintances who has done a tithe of the reclamation work that he has done, who has become more devoted, and

who is doing more to reclaim the wayward and bring them to the knowledge of the gospel and right living. In a single winter he induced over six hundred careless boys to join the Mutual Improvement Associations. He accomplished this by laboring, often until midnight; and not only until midnight, but occasionally until one and two o'clock in the morning.

I read the Book of Mormon when a boy fourteen or fifteen years of age, and the spirit which accompanied the reading of this wonderful book, gave me great admiration for the servants of the Lord whose lives are recorded therein. I fell in love with Nephi and resolved to endeavor to live such a life as he lived. When Nephi and his brothers failed to secure the brass plates, the elder brother desired to return to their father's tent in the wilderness, but Nephi said:

"As the Lord liveth, we will not go down unto our father's tent in the wilderness, until we have accomplished the thing which the Lord hath commanded us."

They gathered their treasures together and offered them to Laban in exchange for the brass plates. He stole their property and ordered his servants to slay them. When Nephi again tried to persuade his brothers to go back, to make another attempt to get the plates, they began striking him with a rod. While they were doing so, an angel of God appeared and commanded them to stop beating their younger brother, and informed them that if they would go up again to Jerusalem, the Lord would deliver Laban into their hands. Did Nephi's brothers believe this message from the angel? No. I have heard many people say, "If I could only see an angel, I would certainly believe any message which he might deliver to me." These brothers of Nephi saw an angel, but he had no sooner disappeared than they said: "How is it possible that the Lord will deliver Laban into our hands? Behold he is a mighty man, and he can command fifty, yea, even, he can slay fifty; then why not us?" Nephi's reply was: "Behold he [the Lord] is mightier than all the earth, then why not mightier than Laban and his fifty; yea, or even than his tens of thousands."

Nephi gave the key to success when he said to his brothers on this occasion: "Let us be faithful in keeping the commandments of the Lord."

I rejoice in meeting with you here. It seems to me that this is the most largely attended conference ever held in this building, by the Relief Societies, or any other of our auxiliary organizations. I feel that I am entitled to be counted as a charter member of the Relief Society. My mother was the president of the Thirteenth ward society for thirty years. I attended their meetings from childhood.

My mother often told me that some day I would be an apostle, if I would only behave myself; and after I was called to the

apostleship, she told me why she had made that statement. When I was a little boy, playing on the floor, in the home of the late William C. Staines, when a little group of sisters were meeting, Eliza R. Snow, Zina D. Young, Mother Whitney, and some others were there, including my mother. Sister Whitney sang a song in tongues. I remember her singing, but did not understand her. Sister Snow gave a blessing by the gift of tongues, to every one of those good sisters who were there; and Aunt Zina Young gave the interpretation. Aunt Eliza then turned and blessed the boy upon the floor, and promised that he should live to be one of the apostles of the Lord Jesus Christ. My mother treasured that in her heart, and she confidently looked forward to its fulfilment, if only I would live a clean, sweet life, because she knew this promise had been made by the Spirit of God through the gift of tongues and interpretation thereof through two pure, noble women. My mother told me that she also had an impression in her heart that my cousin Anthony would also become an apostle, and he is the man who has just addressed you this afternoon.

I see, my sisters, that the time has passed. God bless you. Amen.

Reminiscences of Margaret Gay Judd Clawson.

(*Continued.*)

The household trouble always centered around Sid and Fred when they were little boys, and to a certain extent it is still the same. When Sidney was called on a mission, Fred's name was mentioned, but he was not called then. He said: "If I am to go at some future time, I may as well go now." To my great joy they both went together. As a boy at home, Sid was the life of the house—always whistling, singing, dancing or teasing some one, particularly the matter-of-fact Fred, or playing practical jokes, but let any of the boys impose upon his younger brother and he resented it instantly. That was his especial privilege. When they were little boys they were inseparable; either playing, quarreling, sometimes fighting, but I could never keep them apart.

I think Sidney was fourteen and Fred twelve when reverses came to their father for a time. They each got a position, Sidney in the Co-op as cash boy at twenty dollars a month, Fred in

Walt Conrad's grocery store, delivery boy at twelve dollars a month. He delivered his goods in a hand cart drawn by himself Sid affectionately called him the old "dray horse," and whenever he and his inseparable companion Beecher (his dog) came home to dinner or supper, the first question was "Where is the old dray horse?" and if Fred did not get home before Sid left, it deprived him of half his fun.

I remember one evening leaving the two boys in the dining room. In a short time Fred came rushing into my room as white as a ghost with an awfully agonized expression. I was frightened and said: "Oh, Freddie, what has happened to you?" He said: "It isn't me, it's Sid; Oh, send for a doctor, quick." Sid was right behind him, holding up his bleeding finger, and not half so frightened as was Fred. It seemed they had been playing as usual. Sid got a stick and told Fred to take the carving knife and see if he could cut it in two with one blow. He was very successful and cut the stick in two, as well as Sid's finger to the bone. Fred was very much relieved after the doctor had sewn and wrapped his finger up and pronounced it alright. The accident seemed to hurt Fred more than it did Sid. He had a very sympathetic nature.

Once while Fred was working at the grocery store, there was a lot of men congregated there, talking about the ever interesting mines and mining stocks. They noticed his attention to their conversation, so one of them said to him (in a joke), "Fred, won't you invest your salary in some shares of good mining stock?" Fred looked at him very seriously, and said, "No sir, my mother won't let me dabble in stocks." They simply roared at his earnest refusal. He is still earnest and zealous in all his undertakings, but to this day he doesn't believe in dabbling in stocks. At the end of each pay day, the boys brought me every cent of their salary, and felt the great responsibility of supporting the family. They gave it to me freely and willingly.

My daughter Teresa (Birdie) was naturally a very industrious, economical girl. Her father gave her (as he did others) a small weekly allowance for sweeping and cleaning the rooms. At sixteen she had her first trip to New York and when she returned I was surprised and pleased when she presented me with a set of onyx jewelry (ear-rings and pin) bought with the money she had earned and saved herself. I had remarked that I admired the jewelry of a lady I knew. From that time she resolved that I should have a set like my friend's. She was delighted to almost duplicate it. I have always prized it and appreciated her loving thoughtfulness. She was ever kind and thoughtful of me, also to all of her brothers and sisters, always ready to assist them in every way. She had good judgment and excellent taste.

She could select her brothers' clothes better than they could. As to her sisters, they depended entirely upon her buying their dresses and the styles they were to be made. Each Christmas all my children joined together to get me a present. It was always she whom they all depended to get me a present. It was always she to give perfect satisfaction. It was useful, good, valuable and often ornamental. How we miss her in every way! She had a happy, cheerful disposition, never low-spirited nor blue. In after life, when trouble came, she bore it heroically.

As a small child, Phebe possessed, in a high degree, the qualities of amiability and patience. Ever the same, even temperament from childhood to womanhood; I never heard of her having an enemy. We once owned a large Newfoundland dog and from the time she could play out of doors, he was her constant companion and playfellow. She thought and looked upon him as her brother, and when I used to call her to come in, I have often heard her say: "Come Ring, mother wants us." She thought he understood and should mind me as she did. I once took her to a matinee, when she was five or six years old; she was delighted with the music and kept time with her hands and feet. A lady sitting near said: "That child would make a musician." When she became old enough to take lessons I found she learned very easily. She took her first lesson on the day after I left home for a three months' trip, and when I returned I was very much surprised and pleased to hear her play a piece called "General Grant's Grand March," which she had learned in so short a time, and which she played so well, too. She, even today, prefers music to any other recreation.

The light-hearted, pleasure-loving, ever excitable Mamie was a child to whom a mouse was a mortal terror, and dancing a delight. From the time she learned, she could dance twelve hours out of twenty-four without tiring. She was "all eyes open" on the street; she never returned from doing an errand without having seen some blood-curdling sight, either a runaway or a dog fight, or something equally exciting. She grew to womanhood with the same impulsive nature, perhaps a little modified. When a young girl she was devoted to her sister Phebe and her children. In fact, she weaned the whole six. It was often hard to tell which was the mother. Mamie scarcely ever went out riding with her young man without taking one of the children with her. She now exhibits quite a talent for altering, changing and improving old houses.

Tessie, the baby, is still the baby, and the best natured small one I ever had; as she grew older, she developed a little bit of will and a great deal of tact. The other children often accused me of being more indulgent to her than I used to be to them. I did

not intend it, but as parents grow older, they get more lenient, so it is said. One evening when she was about twelve years old, she had made up her mind to go to the theatre. Her father being manager and very indulgent, allowed his children to go quite frequently, in fact, much oftener than I approved. On that particular occasion, I decided she must not go. Fred, who had just returned from college, agreed with me. He said theatre-going was injurious to her studies. She not only lost her sleep, but her mind was taken off her books. That was enough; she said he was not her boss, that she would go anyway, so I told Fred to put her in a room and I would lock the door until after theatre time. Anyhow, he had a terrible struggle with her, but succeeded at last. It was very stormy in there at first; after awhile it got very quiet. I began to feel a little anxious about the child, for sometimes getting wrought up like that would affect her a day or so. Well, we opened the door, when lo, and behold, the bird had flown! I had no idea she could get out of the window. We hunted and called for her everywhere we thought she could possibly be. I knew she had not gone to the theatre. It seemed she had hidden in some shrubbery until we gave up the hunt; she then took herself and her sorrow into the bosom of the family who rented a part of the house. They were very indignant at the treatment she had received from her inhuman mother and brother. We sometimes have to be cruel to be kind. Up to the present time one of her strong characteristics is perseverance.

Some time after that, when she was in her teens, and still going to school, I thought she did not get along at school as well as she ought. There were interesting boys, and a great many places of amusement that could not be neglected, so I decided to send her away from home to school. I consulted her father about it, but he objected to it. (I knew he would.) He never approved of children going away from home, but by continual persuasion he at last gave his reluctant consent. So one fine morning, quite elated, I took her on the train for Logan. Of course, she did not want to go, but had to bow to the inevitable. Well, I got her settled with her brother who was living there at that time, and made arrangements for her to start to school the next day. When I parted with her that evening to come home, she clung around my neck and cried and sobbed as if her heart would break. Well, after I got on the train I did not feel nearly so happy as I did going up there, and when I got home with my baby not there to greet me, only her picture on the mantle looking so sorrowful, oh, how wretched and lonely I was! One would think I had no other children. Experience has taught me that every child has his or her place, in your home and in your heart.

The next morning her father said: "Well, did you get Tessie

settled to your satisfaction?" That was the straw that broke the camel's back. I quite broke down and told him I felt that I could not stand it to have her away any longer. He was delighted and said he would telegraph her that day. He did, and she was back from "boarding school" the next day. I need not say what a joyful meeting it was after so long a separation. Oh, foolish mother, not to sacrifice her own feelings for the benefit of her children. However, none of them seem to hold it against me for my severity to them in their youthful days. I was strict with them, especially do I realize it now, since I see what good control children have over their parents, now-a-days.

How can I ever be thankful enough to the Lord and to my own dear parents who by their exertions brought their family to this lovely valley of the mountains. As the years roll by, I appreciate more and more the privilege and benefits of living in this blessed land. I trust my children will always remember with gratitude and reverence their grandparents, who through great trials and hardships, made it possible for them to be now living in this God given country, all having good, comfortable homes in the beautiful city of Salt Lake. How few mothers are as greatly blest as I am, now surrounded by a family of devoted children, and a good husband. In 1852 I was sealed to Hiram B. Clawson by President Brigham Young, and I have no cause to regret ever having taken that step, for he has been a kind, considerate husband, and a most indulgent father to all of his children. It is impossible for me to express my appreciation for all the comforts I am surrounded with, and now that I have written this long, disconnected, rambling remembrance of the past, I hardly know what to do with it, for who can be interested in the little things of the common, every day life of another. However, it has been a pastime and pleasure to me recalling the little incidents and occurrences of the long ago, and this is my only excuse for these lengthy reminiscences.

This closes the charming and most interesting personal recital of Mrs. Margaret Judd Clawson. Her later years were spent in Temple work, undertaken at the suggestion of her son, Apostle Rudger Clawson. She died, Feb. 10, 1912, aged 80 years, surrounded by her loved and solicitous family. Thus closed an eventful and beautiful life.

His Wife's Mother-in-Law

By Ruth Moench Bell.

"Who's there?" Ardelle Mayfair called downstairs to some one who had taken the liberty of opening her kitchen door and walking about. There was no doubt in Ardelle's mind as to whom the intruder might be; but she called to make it clear that she regarded the act as an intrusion.

"Who's there?" Ardelle repeated impatiently. There was a restrained edge to her tone which suggested that the said tone might cut frightfully if she chose to bear down a little on it.

It must have cut deeply enough for the aged intruder responded gently: "It's only me." Tom's mother never would learn to speak correctly. "I've unscrewed your electric iron and taken the meat out of it's wrapper and put it on a platter."

"The electricity was turned off," Ardelle murmured.

"Now you are sure it is," Tom's mother assured her. "Go ahead and finish your nap."

Almost too vexed to sleep, Ardelle resumed her pillow. If only Mrs. Adair were not such a meddlesome person. What business was it of hers if Ardelle chose to leave the meat in its paper. It was so annoying to have some one eternally conveying the impression that you are a negligent house-keeper. And then Tom was acting so unloverlike of late. Not to mention disrespectful and indifferent and critical.

Ardelle was half a mind to cry. But before the tears were well under way she sat up indignantly! Tom's mother was tramping about again! Why couldn't she let a person alone long enough to have a nap in her own house.

"Are you resting, Ardelle?" A soft voice, sure of its welcome, called.

"Oh, is that you, mother?" Ardelle rejoined. "I'll be down in half a minute. I'm so glad you came."

Mrs. Rose looked anything but glad she had come. As she waited for her daughter, she glanced nervously out of the window as if she expected someone she feared to see.

"Tom's mother has just been here," Ardelle exclaimed languidly, as she came down the stairs. "And so I missed my afternoon nap."

"That is too bad," Mrs. Rose sympathized absently, as she noted the trace of tears about her daughter's eyes. She had been aware of Ardelle's domestic infelicity for some time.

There was a peremptory summons from above.

"Oh, there's Tommy, boy," Ardelle laughed. "I'll run up and get him."

Mrs. Rose stole another glance up the street. "If only I can do something before they get here," she breathed almost prayerfully.

"Isn't he lovely?" Ardelle returned kissing, and cuddling a big, crowing baby. "And he is growing so fast."

"Don't, don't say that," Tommy's grandmother admonished. "Cling to him, love him, enjoy him! But don't urge him to grow away from you. And just remember always that this is your all, this and now. Get an interest in something you can plunge yourself into, so you won't miss him so when he marries."

"But mother," Ardelle exclaimed astonished at this most unusual outbreak of her mother's. "Isn't it a joy to be a grandmother? Don't you enjoy Tommy and Charlie's children and Will's."

"Oh, yes, but go away or send him before you are only his wife's mother-in-law!"

"Why, mother, you are Tom's mother-in-law."

"It is very different to be your daughter's husband's mother-in-law. You are continually voicing my praises to him. And then he is just a big, blundering male. He can't see my faults as a woman could. And he doesn't know how to make you think less of me by his, "your mother! now she is so different from mine."

Ardelle flushed. Did her mother know that she did precisely that at three meals a day and even at the fireside and pillow sessions? "I'd, oh, I'd hate any woman who poisoned Tommy's mind against me."

"No, you would only be wounded, deep, deep down. Hate is such an ugly word, dear. No heart is sweet that holds it. No face is beautiful that harbors it."

Mrs. Rose seemed to remember that she had something to do and scant time in which to do it for she went on purposefully: "I can remember so well the first time I realized that grey hairs were coming and I had passed my first youth. Charlie slipped his stout arms about me and murmured: 'Mamma, you are just like an angel and a fairy queen.' And then there came a time when he didn't put his arm about me when he came to see me but sat and read a newspaper or a book till he had paid his duty call."

"That was Barbara's work," Ardelle cut in resentfully.

"Barbara's influence, no doubt, but my fault," the mother corrected gently.

"Oh, but mother, you are an ideal mother-in-law. They all say so. If Tom's mother—"

"Not ideal, dear, only striving, after much blundering. Do you know that I was actually jealous of each daughter-in-law?

I dreaded the knowledge that one of my boys loved another. I almost hoped that she would refuse him. I really—but I cannot tell you this."

"Please mother," it was so sweet to find mother in the role of culprit.

"I actually wanted those boys to love me best and you their only sister. I was jealous every time one of them bought anything for his wife. Each had said that he wanted a wife just like sis. And secretly I was always making unfavorable comparisons between the wife and my daughter."

The tones were so nearly Ardelle's own when she would say, "now *my* mother," that Ardelle felt strangely uncomfortable.

"With my heart full of disparaging comparisons no wonder that I dropped slighting remarks now and then and no wonder each daughter-in-law withdrew into her shell and drew my son in with her. No wonder I was left outside of their lives. Who would invite a carping critic into his family circle."

"That is precisely why I told Tom that if his mother came to live with us I'd leave," Ardelle justified herself. "She is forever setting me a good example and insinuating ways in which I might improve. If she ever comes into the house she puts me in an ugly mood for the rest of the day."

"And no one is very lovable when in an ugly mood," the mother finished. "That is why my new daughters couldn't love me and perhaps the reason Tom and Tom's mother—"

Ardelle winced. "Do you mean that Tom no longer loves me because I cannot love his unlovely mother?"

"I don't know, dear," the mother returned glancing again at the clock. "Tom's mother has met with an accident."

"But she was here not more than an hour ago."

"I know. She slipped on her cellar steps and broke her leg just after she left here."

"It isn't serious?"

"Only in one way. They can find no one to wait on her."

"Well, they can't bring her here. I have the fruit to put up and Tommy to tend."

"Then I have blundered dreadfully, dear. I told them I knew you would be glad to have her with you."

"But, mother!"

"I told them to bring her here as soon as they could. They are coming now. Shall I answer the door and show them to your guest room?"

Ardelle bit her lip with vexation as her mother ushered in her husband's mother and her attendants.

"Only the nurse should be in the room with her for a while," the doctor explained.

The attendants filed out and Mrs. Rose returned to her daughter.

"She has so many annoying ways," Ardelle began.

"Only one needs to change, dear," the mother answered. "I shall never forget the day the icicles in my heart melted and Barbara entered and was warmed and happy there. She was sitting on the footstool with her head in my lap when Charlie walked in and kissed and squeezed us both together. It was the first time there had been any warmth for me in his embrace since my heart closed against Barbara and shut him out also. For Barbara and he were one, you know."

"But in our case Tom and his mother are one and I am shut out."

The conclusion is the same though—open your heart to his mother and Tom will come in also. If not—well, Tom will arrive on the six o'clock car. He already knows of his mother's accident. And if he finds her here and you still bitter, Tom will take that aged mother with her pain and her faults, as you see them, and march out of the house with her. Then the breech that may lead to a break will occur."

"But I can't love her," Ardelle cried out fiercely.

"I know. I was the same, dear, against your grandmother. It was not till she died and I was glad—"

"Mother!"

"Just as well to be honest, dear. I was glad for a little while. It was a relief to know that no one would inspect my garbage pail and look as if I were wasting millions because of each tiny scrap. It was a relief to know that I might leave the baby's playthings on the floor till noon if I chose and no one would pick them up and suggest that I was a negligent house-wife! I thought: now I shall have peace! Peace? As if peace could enter where regrets hold sway. Later, if she would only have come back I could have kissed those work-worn fingers grubbing in the yard for a button I had carelessly swept out and said, 'yes, mother, I must try to be more careful.' Peace! I could have known peace then if I could but have loved and served and borne with her!"

"Why did you change, mother? I remember you never shed a tear till the funeral."

"She was a pioneer, bent and broken, you know. We shall never realize, I suppose, how big and precious a tiny piece of bread must have seemed to her and how every button was treasured. But somehow it all came over me when one speaker, an elderly man, said he would always remember her as a little girl in braids with her baby brother in her arms crossing the plains. You were eleven then, a little girl in braids, and Charlie was nearly always in your arms. And suddenly you were she and she was you. And all

that the little girl had gone through came before me: the hardships she had endured: the babies she had borne and buried: the sons and daughters she had shared with others. Then the tears came and your father's love returned to me because it embraced us both. His mother and I were one in sympathetic understanding. For months he could not realize that the old spite was gone and when I would say 'your mother,' a hurt, almost pleading look would come into his eyes—he so dreaded that I might criticize her—and when only warm words of appreciation or admiration came, how grateful he looked and how his love for me deepened!"

Ardelle was weeping gently, not tears of self-pity but tears of sympathy for Tom's mother: "I wonder if it was my fault," she cried with contrition, "I spoke sharply and it may have agitated her so she slipped and fell."

There was a sudden step outside and Tom blustered in.

"Where's mother?" he demanded. His tones suggested that she was in the hands of fierce enemies.

Then he caught sight of Ardelle and a look of wonderment came into his eyes.

"Please, Tom, let me wait on her," she cried. "Let me do for her a few of the little kindnesses she did for you before I took you from her."

The rest was breathed into Tom's shoulder, and a few minutes later the two, arm in arm, knelt at the bedside of the aged sufferer while the nurse left the room.

Tom's mother opened her eyes and saw Ardelle.

"A person can't always tell when the electricity is turned off," she murmured. "It's best to unscrew the plug."

"Yes, mother," Ardelle exclaimed gently, "I believe you are right. I must try to remember."

WHAT NEIGHBORS SAY.

If you are regular in attending church, you are too pious.

If you don't attend church, you are on the road to perdition.

If you send your family away for the summer, it is more than you can afford.

If you don't, you are stingy.

If you happen to be successful in business, you achieved success by swindling.

If you don't succeed, you missed your calling.

If you give freely to charity you do it for show.

If you don't, you are classed as a skinflint.

If your wife does her own work, she is "killing herself" for the family.

If she has servants, she ought to be more economical.

Objections to Temple Work.

By Joseph A. West.

It is claimed by those who do not believe in the efficiency of temple work, that the act of one individual can have no saving effect upon another, and yet all Christianity believes in the vicarious work of the Christ. In fact, this is the foundation stone, or basic principle, upon which every form of Christianity is builded.

As a magnanimous Elder Brother, Jesus died to redeem man from eternal death; he gave himself as a propitiation for the sins of all who would believe on him with that vital faith which would impel in the believer a willing obedience to every requirement of the gospel. From the death pronounced upon Adam, and his prostertiy, we are redeemed unconditionally, but we only get forgiveness of our personal sins through compliance with the ordinances of the gospel administered by one having divine authority.

Another objection to temple work, on the part of those of little faith, is the supposition that much thus done may not be finally accepted by, and thus be made effective for, those in whose behalf it may have been performed. Would it not be quite as reasonable for our missionaries to say that because the great majority of those who hear the gospel message in the world will not believe and obey the same, they would feel justified in refusing the call to preach it? As a matter of fact few refuse whose financial circumstances will permit them to meet the expenses of a mission, spending, usually, two years in the service at a cost to them in time and money of approximately two thousand dollars each. Even then it is very likely, as has been the experience of many, that they may not baptize a single person during the time. In the temple, however, a thousand souls can be redeemed in a day with little or no expense.

Middle-aged men, with whom the writer has discussed the importance of doing temple work, make the excuse that this is essentially work for the aged, and that when they get old they will discharge this responsibility. Perhaps so. But they do not stop to think that it requires much more than the mere work of officiating in a vicarious way. The record work is really of the greatest importance, and if not done correctly, endless trouble and confusion may result, while the work so done is in danger of being duplicated. This duplication of work, which the utmost care alone will prevent, is worse than a waste of time and means, for it borders on the sacriligious, when there is so much to do and so little time to do it in,

As all mankind, by the uprightness of their lives, are not candidates, for the celestial kingdom, "for broad is the way that leads to destruction and many there be which go in thereat," there might be some excuse for not performing other ordinances than baptisms for the dead; and yet how can a person know, without the omniscience of God himself, who will or who will not ultimately accept of the whole truth? Can we not better afford, therefore, to do the complete work for a hundred persons rather than take the chance of missing one of the choice and worthy souls who cannot otherwise be saved?

The writer has had the following passages quoted to him:

"The glory of the telestial is one, even as the glory of the stars is one, for as one star differs from another star in glory, even so differs one from another in glory in the telestial world. * * * For these are they who say they are some of one and some of another,—some of Christ, and some of John, and some of Moses, and some of Elias, and some of Esaias, and some of Isaiah, and some of Enoch; but received not the gospel, neither the testimony of Jesus, neither the prophets, neither the everlasting covenant. * * * These are they who are cast down to hell and suffer the wrath of Almighty God, until the fulness of time when Christ shall have subdued all enemies under his feet, and shall have perfected his work. * * * But, behold, and lo, we saw the glory and the inhabitants of the telestial world, that they were as innumerable as the stars in the firmament of heaven, or as the sand upon the sea shore, and heard the voice of the Lord, saying—these all shall bow the knee, and every tongue shall confess to him who sits upon the throne for ever and ever."

Notwithstanding this, is it not reasonable to suppose that the spirit of Elijah has worked upon us to turn the hearts of the fathers to the children and the hearts of the children to the fathers in the last days? For it has also made itself wonderfully manifest among the Gentiles in inspiring them to prepare and publish their genealogies, without which much of our temple work could not be done; it is that spirit which has directed the preparation of those lines of ancestry that were most worthy of the gospel message. There are very few of the Saints, who have not been marvelously blessed in this respect. Nearly all who enter the sacred precinct of the temple have some line of ancestry to work upon, and as they are universally of the seed of Israel, their progenitors must also have inherited the same precious blood, or such forefathers could not have transmitted the blood to the living heirs of today. In other words, all those of a given ancestry may be said to be largely among the number of those to whom the Savior referred in that passage—"My sheep know my voice, and a stranger they will not follow."

When men, through death, become separated from all the alluring things of life, such as wealth, position and preferment among men, and find their preconceived notions of many things relative to the hereafter swept away, and the great wall of prejudice surrounding them here broken down, as it very likely will be, doubtless countless thousands will turn to the truth with full purpose of heart and joyously receive the merciful message of our beloved Redeemer. Upon this point President Penrose has the following to say:

"It is necessary to our perfection as well as the perfection of our ancestors that these ordinances shall be performed, and none of our work will be wasted. The time will come when those who do not at first accept the gospel in the spirit world, through the experience which they will have to suffer, will be willing to bow the knee to King Emanuel and acknowledge him to be the Lord, to the glory of God the Father; and every ordinance performed for them will stand in its place, and effect its object at some period or other." (*Utah Hist. and Gen. Magazine,* Vol. 9, No. 3, page 135.)

Joseph Smith the great latter-day prophet also says:

"It is not only necessary that you should be baptized for your dead, but you will have to go through all the ordinances for them, the same as you have gone through to save yourselves. There will be 144,000 saviors on Mount Zion, and with them an innumerable host that no man can number. Oh! I beseech you to go forward, go forward and make your calling and your election sure. * * * Every man that has been baptized and belongs to the kingdom has a right to be baptized for those who have gone before; and as soon as the law of the gospel is obeyed here by their friends who act as proxy for them, the Lord has administrators there to set them free." (*Hist. of the Church,* Vol. 6, p. 365.)

The only way that men can become saviors to their fellowmen, that I know anything about is by doing vicarious work for them in the temples of the living God. Temples built for this purpose, with the exception, perhaps, of Solomon's temple, in ancient Jerusalem, are of very modern origin. Do you recall the one hundred and forty-four thousand and the innumerable host that will accompany them and be with the Savior upon Mount Zion in the latter-days, who appear as saviors? Surely these must include those who are the faithful workers in the temple of the Latday Saints, for these faithful ones are the only people on the earth today doing work of a vicarious character which would entitle them to this exalted appellation. Upon another occasion the prophet said, "Those Saints who neglect it [speaking of the work for the dead in behalf of their deceased relatives,] do it at the

peril for their own salvation." (*Hist. of the Church,* Vol. 4, p. 425.)

On January 20, 1844, more than seventy-five years ago, he made the following prediction:

"The saints have not too much time to save and redeem their dead and gather their living relatives, that they may be saved also, before the earth will be smitten, and the consummation decreed falls upon the earth." (*Hist. of the Church.*)

It was a long time after this announcement by the prophet before the first temple, in which these ordinances could be uninterruptedly performed, was completed: that at St. George, in 1877; and if the time was short in which this work could be done seventy-five years ago, how short, indeed, must it be today. Should not the Saints, therefore, arouse themselves to the importance of doing this work now, "while the day lasts" and the opportunity therefore is within our reach? Already the latter-day judgments are sweeping over the earth, and all our temples have been closed more than once because of the "desolating scourge" that the Prophet Joseph said should "go forth among the inhabitants of the earth, and shall continue to be poured out from time to time, if they repent not, until the earth is empty, and the inhabitants thereof are consumed away and utterly destroyed by the brightness of my coming." (Doc. & Cov., 5:19.) Our duty is plain, yet we must share the judgments of these last days. It is asked: Will not God preserve from ordinary sickness and death all those who are worthy to go to the temple and enter upon the performance of this important work that has been enjoined upon all the Saints? Let us quote further from the *History of the Church,* Vol. 4, p. 11:

"It is a false idea that the Saints will escape all the judgments, whilst the wicked suffer; for all flesh is subject to suffer, and 'the righteous shall hardly escape;' still many of the Saints will escape, for the just shall live by faith; yet many of the righteous shall fall a prey to disease, to pestilence, etc., by reason of the weakness of the flesh, and yet be saved in the Kingdom of God. So that it is an unhallowed principle to say that such and such have transgressed because they have been preyed upon by disease or death, for all flesh is subject to death; and the Savior has said, 'Judge not, lest ye be judged.'"

Is it not, therefore, our duty, both young and old, to do all that lies in our power? There are many high priests retired from active service in the Church, and many very worthy aged sisters, too, who could glorify the closing years of their lives by performing temple work for their dear departed dead, whom they soon will meet in the spirit world. Let us go forward, therefore, and perform this glorious work for our dead.

What's the Price?

Mary Foster Gibbs.

"Mother, O, Mother, Austin has cheated me out of my fifty cents. Make him give it up!"

The child's voice, shrill, and full of distress, startled the white-haired woman who sat on the porch mending a fine lace collar. As she looked up from her work she saw the twelve-year-old girl fling out her hand and scratch the face of her younger brother with vicious haste.

"Vilate, Vilate, I say, what are you doing?"

The little girl swung about.

"Aunt Elizabeth, he's got my money, and he wont give it up. Make him give it to me."

"She said I could have her old fifty cents, if I would find her old ring."

"Well, and he hasn't found it, and he can't, but he has stolen my money, anyway."

The child was shaking with grief and outraged feelings, while her brother stood his ground, angrily wiping the blood stains from his face and making faces at the little girl, to prove his contempt for her weakness and temper.

"Make him give it to me," cried the disconsolate child, when suddenly the mother came to the front door.

"What is it, children? What are you making all this noise for? Don't you know that your aunt can't stand such scenes?"

"It is not my nerves, Bertha, that distress me, but I wish you would learn just what is the truth here," said the elderly woman, as she tried to soothe the little girl by drawing her into her arms.

"Mother, Austin asked me what I would give him to find my ring—"

"Have you lost your birthday ring?" sharply countered the mother, and, as the child only hung her head in renewed shame and grief, the mother caught her angrily out of the older woman's arms, and slapping her venomously, she said between her teeth:

"Go up stairs, you bad, wicked child, and go to bed and stay there till I tell you to come down. I'll tell your father about this, and he'll not only punish you properly but you'll never get another present. Go now, do you hear?"

The poor child crept away crying as if her soul were melting into fiery streams within the breast of her.

"Bertha, wouldn't it be just as well to ask Austin his side of the story?"

The tired and impulsive mother, herself without power of self-control, gave a sullen glance of dismay at her aged aunt, and yet she said,

"Come now, Austin, what's your row about? What have you been doing, now?"

"Aw, nothing much, I just made Vilate mad about some money she promised me by taking it outen her bureau drawer before she was ready."

"O, you children will drive me mad. I can't stand all your nonsense, I wish you would go out of my sight for the day."

The boy himself, half-guilty, half-remoseful, half-glad at his ill-gotten triumph, went away down the front path, his face betraying his disgust with life in general and himself in particular.

"I know you think I am too hasty with the children, Aunty, but I can't help it. I don't care, either."

The older woman said nothing; what was there to say? But an infinite sadness stole over her face, and tears stood in her eyes as she turned to go upstairs.

The evening supper, on the cool, back porch was a triumph of good cooking and dainty service. The events of the day had been smoothed out by the forgetful touch of time, and other interesting happenings, and now the father was ready to laugh and joke at every turn in the story which his wife made so interesting and pert, about the children's long and dismal quarrel.

"The ring was not expensive, mama," he said, as that part of the story came into view. "And I do hope you were not too severe on Vilate."

"Well, she is here to speak for herself. But let's forget it. Still, I must say that Austin does show signs of the same splendid business ability which my family have always manifested. And I was tickled to death at the cute way he got out of the hole."

Austin's sharp features drew on another shrewd line, as his mother drew the long bow in his defense, and added praise for his chicanery. The little girl sat by, too humiliated to defend herself, or to try to make clear her case in the matter.

"Nathaniel," said the soft-voiced old lady at the other end of the table. "What is the current price of old-fashioned honesty?"

"Well, Aunty, I guess it's about as it always was, good for its face value, if the face towards you is to your advantage."

"Nat, you will shock Aunty, she is so old-fashioned, you know."

And with chaffing and gay laughter, the little family got up from the table and crowded into the auto for the evening ride along the shady lanes surrounding the city of Provo.

"You'll have to get gas, Nat, I am sure we're out. I used it

nearly all up this morning with my shopping," said the wife, as they drew softly out of the yard.

"All right, it's gas for us, then," and as they waited in the near-by garage, the wife was describing how she had "done" the grocer boy out of half his bill, with merry quip and much scorn at the slow-witted lad who brought her produce and bills to the door.

Driving swiftly along the clean roads and down the shady lanes of Provo, the young father said thoughtfully,

"Vilate, I believe that fellow gave me too much change. I should only have three dollars and sixty cents back and he gave me four dollars."

"Better go back, Nat, and make it right," said his aunt gently.

"O, nonsense," cried the wife sharply, "go back for such a trifle? I guess not. They make enough on their old gas to justify us in getting the best of them whenever we can. I have put it over on that garage man several times myself, and serves him just right."

"But that's such a fearful price to pay," interposed the old lady.

"Of course it's a fearful price, Aunty, that's why I say we are quite justified in getting the best of the whole crew, whenever we can."

The gentle-faced old woman said nothing. Turning the talk in other channels, she kept them merry with her stories of her young life and its pioneer vicissitudes.

That evening Aunt Elizabeth asked her nephew-in-law to walk with her down to the post-office to mail an important letter. As soon as they were alone, she said, earnestly,

"Nathaniel, I am sure you don't realize the price you are paying for the come-easy, go-easy policy which obtains in your financial affairs, both in your home and perhaps in your broker's business. You know that your wife's uncle was my husband; but you don't know how I struggled for years to keep a stern standard of right and wrong, of honesty in trifles as the guiding star of our domestic lives. Like your dear and careless wife he was practically irresponsible in money matters. His father before him had no money to do with, but he was called "shifty," by his pioneer neighbors. He got the best of every trade, and not always in ways that were clearly right. You have asked me several times since I came down from Idaho to pay you this long-promised visit, where my son James is, and I have always evaded you. Nathaniel; he is in state prison for embezzlement. What I have suffered, no one but God knows. I did try with all my soul to teach him aright; but there was his father always ready to laugh at Jimmie when he cheated at marbles, at his lessons, and finally at his beginnings in

business life. He called it native wit. Since your uncle's death, Jimmie has been living far away from our old home. His marriage with a vain and selfish girl, although she was not of our faith, was, I hoped, going to steady him and make him see the truth. But it was first smoking, then card-playing, in these pernicious evening parties, and finally he got so he would not look into the meetinghouse, nor would he pay a cent of tithing. He jeered at the principle. And then it was, I began to fear for his inner standards. No honest and upright man will make sport of that sturdy and righteous method for the just expenses of the Church to be kept up. And so—when—when—"

"My dearest Aunt Elizabeth, I have no words to tell you of my sympathy and sorrow in this your terrible trial."

"O yes you have, my son. Just tell me that you will take a different course yourself, in your own domestic affairs. Your own son is headed in the wrong direction. As a matter of fact, he lied to his mother, and he actually did steal his sister's money, for they admitted the whole facts to me. And yet you can make light of these serious and dangerous things."

"Auntie, as I live, I will take my son in hand." And the disturbed man reached down and grasped his aged relative's hand to squeeze it in token of his covenant.

"Take yourself in hand, my son. Do you recall your careless acceptance of the cheating you practiced on the garage man about the gas? You must reach this reform in a tactful way, for your charming and faithful little wife does not realize for one moment the loose standards she has inherited. And she is so good in so many ways. Don't hurt nor antagonize her, for she loves you and tries hard to please you. But remember, my son, the children have no god but you—until they reach the age of reason."

The man said nothing, he was too deeply moved.

"These precious children will take your words, your acts as their guide. They may go to Sunday school and primary, be kind and jolly and sweet, but their morals, for all the years of their innocent and helpless childhood, are fixed upon the standards of your lightest, everyday acts and words. And oh, how careful you must be. Boys rarely rise above the business standards of their fathers, although the mothers set the religious lines into their characters. And now—let us not stay away too long. My sorrow is my own. I would wish that you tell Vilate in the right way, and when she is in the proper mood, for I don't want her to either justify him nor to blame his father too much. We all have our share in these things. And as I look back I can see that I did not exact justice from him in little things; I let my work and worry hinder me from taking him while very young and teaching him the severe moral code that underlies even the trifles of life. His

childish sins of fruit-stealing, of cheating at marbles, and of lying to cover up his errors, I thought he would grow out of, if I only told him about it. I should have enforced some rigid rules. But—he is there—and oh, my boy—the price I am paying is so high—so high—"

"God comfort you, Auntie, I can't."

"Yes, yes you can. Let me make his sin and my sorrow the means of saving some others. And don't think but what I write him constantly and show him the beauty of the gospel—how tender our Savior is, how eager he is to help us, and to lift us up—it is the gospel of hope we have—if it were not for that, I think I should die or lose my senses."

In silence they returned home, the elder woman whispering at times, "The price—the price—"

TO MY FRIEND.

By Lucy May Green.

I hope in richest measure
Life's gifts will come to you.
May all your days be pleasure,
Your friends be ever true,
Love ever guard and cherish,
Peace hover o'er your way,
Health be your constant portion,
Faith be your guide and stay.
Life's trials are before you;
May hope's clear, shining ray
E'er light the path before you,
Strength given "as your day,"
So whether storm or sunshine,—
Whate'er life holds in store,
May you know joy's full measure—
All this I wish, and more.

The Library of the Genealogical Society of Utah.

This is the month when the hearts of our people are turned to their dead. It was on the 21st of Sept. that the Prophet was instructed by the angel concerning the coming of Elijah as foretold by the Prophet Malachi. It is in this month that Genealogical Day occurs; and in commemoration of that event we are presenting pictures of the Genealogical Society and add here information concerning that magnificent office. The library is not only housed luxuriously with appointments of the best and most up-to-date type, but the carefully selected books also form one of the most complete small collections known in the world.

THE NATURE OF THE COLLECTION.

One of the principal objects of the Genealogical Society of Utah is to gather into one library all the genealogical information it possibly can from whatever source and location in the whole world. We realize that the Spirit of Elijah has brooded and is brooding over the world as well as in the hearts of the Latter-day Saints, and this spirit has prompted men and women and communities to have great concern for the records of their dead. Many of the oldest records are in danger of being destroyed by the natural decay of time, and many also are not easy of access to the general public. To remedy these difficulties, interested communities, societies and individuals have taken it upon themselves to have these records copied, and printed in books, thus saving them for future generations and also making them easy of access to the public. This gathering and printing of records is especially prevalent in the British Isles, and in the New England states of our own country. Logically, there is where the greatest interest should be taken for there is the source of genealogical information for the English speaking peoples.

The Genealogical Society of Utah has been purchasing all such records as fast as its means and opportunity afforded. It has now on the shelves of its library over 5,000 volumes. These books represent quite a variety of nationalities and languages, including, besides the English, German, French, Dutch, Danish, Norwegian, Swedish, Italian and Spanish. Of course, the great bulk consists of English printed books from England and the United States. These books consist of vital records family histories, town and country histories, many of which contain gen-

MAIN HALL AND READING-ROOM OF THE GENEALOGICAL SOCIETY OF UTAH

ealogies of families living in the towns or counties, census reports, Revolutionary and Civil War records, etc. The English books are mostly copies of parish registers which contain records of births or baptisms, marriages and deaths or burials; histories of counties and parishes, and pedigrees of ancient families as collected by the Visitations in England.

None of these books are for sale. They are solely for the use of the members of the society. A membership in the society entitles him or her to search these records and to take from them all the names he or she is entitled to. (Each person is entitled to four lines, namely, his father's line, his father's mother line, his mother's mother line and his mother's father line). A record is kept in the office of all who are taking names to avoid duplication.

Naturally, the first inquiry a person in search of genealogy would make is: "Is there a printed book or genealogy of my family?" If there is and the society has it, fortunate is that individual. He may then proceed to copy from the book the names contained therein which belong to him, checking each name as it is taken; or he may obtain a copy of the book from the publisher,

GENEALOGICAL CLASS ROOM, LEADING OUT FROM MAIN HALL

if that is possible, for his own home use. If no such family record is published, then the next resource is to search the vital records, the histories, the parish registers, etc., and glean from them such names as he has a right to, connect them, if possible, into family groups, and prepare them for use in the temple.

This, as stated, is the right of all members of the society. This, of course, requires an individual visit to the library in Salt Lake City. As a great many of the members cannot visit the library personally, provision is made for competent clerks who understand the books and the work of copying, to be engaged to do this work for those who desire it. The charge for the work is, for members of the society, 40 cents an hour, for non-members of the society, 50 cents an hour. All who desire such research work done or who wish to make inquiries regarding it should address the Genealogical Society of Utah, 47 East South Temple street, Salt Lake City, Utah.

We would suggest to our readers and friends that it is not only a privilege but likewise a duty for every adult member of the Church to become identified with this Society. Pres. Anthon H. Lund is the President, Pres. C. W. Penrose, the Vice-President, Apostle Joseph Fielding Smith is the Secretary and Treasurer, and Bishop Joseph Christenson is the Librarian. The Society publishes a splendid magazine quarterly, of which our famous story-writer, Nephi Anderson is Editor. Miss Lillian Cameron, the Assistant Librarian, is a member of the General Board of the Relief Society and forms a link, as it were, between these two great and important organizations. The future of this whole work is as boundless and limitless as the gospel. Are you a member of the Genealogical Society of Utah? If not, why not?

NO-TOBACCO JOURNAL

A brave and wise prophet has arisen in the wilderness of the modern narcotic tendencies to cry out against the deadly evils of tobacoo. This courageous exponent of sane living and high thinking is Mr. L. H. Higley who publishes a monthly paper which is the organ of the No-Tobacco League of America. The low cost of this splendid little paper, 25c a year, ought to put it in the reach of every Latter-day Saint parent. Subscribe for it, friends, and read the wise helps it will give you in the effort we should all put forth to stem the flood of tobacco-using which the war-camps, aided by the Y. M. C. A., the Salvation Army and other like organizations poured out upon our young and imperssinable boys. Go to it, Comrade Higley, we stand with you!

The Garden in September.

Morag.

Autumn Beauty.

"There is a beauty in the autumn time
Which spring hath not with all her greenery
And wealth of opening buds on shrub and tree,
A glory seen not e'en in summer time.
Autumn hath tints and hues a thousand fold
More beautiful and lovely to the eye,
Nor spring nor summer with her charms can vie.
They are to her as silver is to gold.
Garlands of berries with deft skill she weaves
And paints with perfect touch the dying leaves."

—*John Askham.*

The month of September is the best time of all the year to "houseclean" your flower garden. Then you can rectify mistakes in arrangement of your flower beds, errors you did not realize until actual blooming time. When a row of brilliant scarlet poppies or geraniums is in flower close to a bed of magneta or purple petunias, then one realizes the need of careful planning to ensure color harmony.

Only by constant shifting and rearrangement can we come nearer an ever growing ideal of garden perfection. As time goes on your plants will inevitably gravitate to their own appropriate surroundings. Seeds of all hardy perennials should be sown in September, for it is the autumn sown seed that will give the sturdiest plants, and, if given some light protection of stable litter, tops of plants, or leaves, will attend to their own business of cheerful existence during the winter snows, and will bloom in the early spring. A border of hardy perennials once begun, will continue itself indefinitely by self seeding and root doubling. Plan your garden so that you can have a succession of bloom during nine months of the year. Perennials need rich homes, as they usually stay a long time in one spot, so give the greatest and best chance for the deep digging, and fertilization before they are planted. Climbing and Rambler Roses should be pruned severely, it is important to cut away all the old wood; this often means taking away over half the vine, but one is quickly repaid by the new growth which immediately shoots up from the roots, more than taking the place of all removed. It is on these new

branches that the next season's growth will appear. The cuttings may be planted on a ditch bank or moist place and many of them will take root and may be transplanted in spring or a long branch of the vine may be bent down carefully to the ground and covered with a few inches of soil (which should be well tamped down) leaving the end of the branch free. In spring it may be severed with a sharp knife from the parent tree, and removed to other quarters.

Lily bulbs which are fall planted do better and bloom more freely than those planted in spring.

The September garden is a vision of beauty, the dahlias reach their perfection during this month; tall African marigolds vie with four o'clocks and the multi-colored zinnia, petunias raise their sweet scented cups until overtaken by severe frost. Asters are in all their glory, and a vivid note of bright scarlet is stuck by the salvias. It is the harvest time of the garden and the wise flower lover will surely save her harvest of seed, and bulb.

Whenever a flower of universal beauty of form, color or marking is formed it should be marked by tying a small piece of tape around the stem and saved for seed. New varieties are often produced in this manner. Gather enough seed of your favorite plants for your own use and to share with your friends; a packet of flower seed packed in a dainty envelope with name and directions for planting, makes a pleasing birthday remembrance, or valentine. Decorate the outside of the envelope with a sketch of the flower, done with crayon or watercolor, or an illustration may be cut from an old flower catalogue, and write a jingle like the following:

Tall snapdragons, plant in rows.
Colors? Carmine, pink and rose,
White and yellow, orange, too,
I just love them, dear, don't you?

All plants that are being grown for the window garden this month should be given an occasional dose of weak liquid manure, and transplanted into larger pots when necessary. Save cuttings of your choice petunias and snapdragons, these may be wintered in a warm basement window or any frost-proof place.

Bulbs of butter-cup oxalis, frezzia, callas and Easter lilies should be planted this month for winter blooming. These are received by the florist from Bermuda, and are ready for sale in August and September. Freezia's are usually plainted in a shallow pot or hanging basket, five or six bulbs to a pot, they take five months to reach the blooming stage but are surely worth waiting for.

THE OFFICIAL ROUND TABLE

Conducted by Mrs. Clarissa Smith Williams and Mrs. Amy Brown Lyman.

NOTES FROM THE FIELD.

In the *Millennial Star*, May 29, appears a very complimentary review of the Relief Society annual report for 1918. The work of the year is recounted with appreciative comments on its efficiency and scope. Emphasis is placed on the vast amount of war work done by Relief Society women, and attention is called to the fact that these women are usually mothers of large households, who have managed to push in the extra tasks along with their usual household routine work.

Tongan Mission.

Mrs. Salome Woolfgram, president of the Haalanfuli Relief Society, of the Vavan Island of the Tongan mission, recently sent to the Relief Society headquarters a beautiful crocheted center piece as a gift to the Hawaiian temple. This piece was brought to the Relief Society headquarters by Mrs. Winward, of Preston, Idaho, who has just returned from the Tongan mission and was immediately forwarded to President E. Wesley Smith, of the Hawaiian mission.

Eastern States Mission.

Miss Marie Haselman, President of the Relief Societies in the Eastern States mission, reports the work in the Eastern States as growing in interest and in numbers. On the Relief Society Annual Day, March 17, exercises were held in all the branches with a great deal of zeal and appreciation of the many opportunities afforded members through the Relief Society organization. At this time the Albany, New York, association, was favored with the presence of some of the state legislators, who expressed themselves as very much interested in what they had seen and heard. The New Bedford, Massachusetts, Society decorated their room with the national colors and their program was largely a discussion of the activity of the Relief Society in war work.

The Lynn, Massachusetts, Society held a morning service in historic old Salem, and an afternoon meeting in Lynn, when many friends were in attendace. In the evening the class leader, Miss Ida Suttie, entertained the members of the association with a program of literature and music. Preston, Ontario, Canada, joined with a neighboring branch for a commemorative service. After talks on the history and organization of the Relief Society and its special activities the evening was spent socially in games and music. At Huntington, West Virginia, and Pittsburgh, Pennsylvania, spiritual feasts were enjoyed. The Brooklyn Society gave the origin, history, and growth of the Relief Society to a large attendance. President Monson was in attendance and spoke of its usefulness and importance to mankind. In the New York branch, in addition to a historical sketch of the organization, talks were given on each of the lines of guide work taken up by the Relief Society. President Monson was also in attendance here and gave an inspiring address.

The Philadelphia branch, although only ten in number, during the past year, has put forth untiring effort in the service of our country as well as in the uplift and betterment of the Church community. The members live many miles apart so that the attendance at any gathering means one or two hours travel by trolley, train or ferry. Distance is no barrier, however, to these earnest women, and obstacles seem only an incentive to greater effort. Red Cross activity has been one of the features of the year's work, each member giving the maximum of time and energy to this work. During the month of November a supper and bazaar for the benefit of the "Emergency Aid Society" was given, the proceeds of which were $16. In connection with and following the celebration of the Relief Society birthday, when appropriate services were held, the Relief Society annual supper and bazaar were given. The services were well attended by Saints and friends.

The following notes taken from a letter of one of the missionary girls, Miss Lorena C. Fletcher, will give an idea of some of the activites of the New York branch:

'The lessons outlined in the Home Economics Department, of the Relief Society, have been greatly enjoyed by the New York branch. In connection with the Practical Home Study, we have taken advantage of the wonderful opportunities that the great metropolis of New York affords and have devoted one meeting each month to visiting places of interest.

"As most of us are interested in cooking, we desired to know how this daily necessity was accomplished on a large scale and therefore decided to visit the Biltmore hotel. This hotel was selected because the chef in charge had recently achieved notoriety

in cooking for President Wilson, on his recent trip to Europe. Previous arrangements were made so that when we arrived, great courtesy was shown us and the guide spent an hour and a half taking us through. There are five dining rooms—the main dining room, the tea room, the palm gardens, the grill, the breakfast room, and the Italian roof gardens. We visited the reading room, the ball room, bed rooms, nursery, library, and reception halls. The kitchen was of special interest because of the specialization of labor, one man being responsible for just one thing. For example, one prepares roasts, another salad, another sauces, and another the rolls. One man sits all day grinding glassware which has been chipped while in service, and still another peels vegetables. Our visit here proved to us what can be accomplished by system and order.

"The famous Tiffany Jewelry store was the object of our next trip. It would be impossible to describe the beautiful display of silver, gold, china, and glass ware, bronze, models, vases, etc., in addition to the wonderful jewelry. Here we saw the most beautiful canary diamond in the world, valued at $100,000.

"Previous to a visit to the metropolitan Museum of art, a talk on home decoration and the different schools of art and their masters was given in a meeting. This gave us a greater appreciation of art, and we hope to spend many more hours in this gallery.

"The privilege was afforded us of visiting a large piano factory. It was interesting and instructive to see how these wonderful instruments are made.

"In connection with our lessons on clothing, we are planning to visit the wollen mills, shoe factory, and clothing establishmet, and other places of like interest.

"In connection with the Genealogical Department we visited the Genealogical department of the New York public library. It is perhaps one of the largest in the world, and we think it a wonderful opportunity to use this great collection of genealogical records. We are able to work not only on our own family records but also can render a real service to our people at home. New ancestral lines have been discovered, one member finding a whole volume on her family tree."

Reorganization.

Reorganizations have taken place in Brooklyn, New York; New York City; Baltimore, Maryland; and Capital Heights, Maryland; with the appointment of the following officers: Brooklyn, reorganized May 1, 1919, President, Mrs. Beatrice B. Pingree; First Counselor, Mrs. Mary Byard; Second Counselor, Mrs. Isabelle Wingrave; Secretary and Treasurer, Mrs. Louie W.

Sloan. Baltimore, reorganized May 1; President, Mrs. Jennie Koscoe; First Counselor, Mrs. Maggie Scott; Second Counselor, Mrs. Mrs. Mary W. Morgan; Secretary and Treasurer, Mrs. Erma V. Bush. Capital Heights, organized June 10, 1919; President, Maude Abbott; First Counselor, Mrs. May Babcock; Second Counselor, Mrs. Minnie Croter; Secretary and Treasurer, Mrs. Elizabeth Drongburg.

A new Relief Society was organized, May 5, 1919, in Jamestown, N. Y., the new President being Mrs. Flora Thomas; First Counselor, Mrs. Lillian Drummond; Second Counselor, Mrs. Cora Landis; Secretary and Treasurer, Mrs. Florence Dodge.

Mrs. Leona P. Monson was tendered a delightful surprise party and reception before her departure from the Eastern States mission where, with her husband, President Walter P. Monson, she has worked as a missionary. The New York and Brooklyn Relief Societies joined in giving this farewell entertainment to Mrs. Monson. Miss Marie Haselman acted as chairman and a very interesting literary and musical program was given, followed by a talk by President Monson. It was Mrs. Monson's birthday, and the two societies presented her with a beautiful pin as a token of their love and appreciation.

Western States Mission.

On June 21 the Relief Society of the Western States mission held a day conference in connection with the dedication of the new Denver L. D. S. Church. At 10 o'clock in the morning, an officers' meeting was held with representatives from many of the branches of the mission. Reports were made as follows: Denver, by Nellie B. Foote; Pueblo, Elizabeth H. Johnson; Alamosa, Mary Hinkle. In Pueblo there is an enrollment of seventeen members, with an average attendance of fifteen, a very unusual showing.

In the afternoon a public Relief Society meeting was held. President Heber J. Grant was in attendance and gave timely instructions and advice. He also recounted his experiences attending Relief Society meetings in childhood with his mother, who for many years was president of the Thirteenth ward Relief Society. Remarks were made by Mrs. Herrick, her mother, Mrs. Josephine R. West and Mrs. Amy Brown Lyman.

In the evening a banquet was given by the missionaries and Saints in honor of President and Mrs. John L. Herrick. Following this an interesting program was given and President and Mrs. Herrick were presented with a beautiful chest of silver.

The dedicatory services took place on Sunday. The church, which is beautiful in design and furnishings, was decorated with

palms an dhuge baskets of pink and white flowers. The color of pink predominated and the contrast between this and the soft gray of the walls and furnishings of the church was very beautiful and effective.

California Mission.

There has been very effective work done in California along genealogical lines. The work began October 31, 1917, when Mrs. Lousia W. Jones was set apart by the late President Joseph F. Smith as a special genealogical missionary in the California mission.

Since that time every branch of the mission has been visited. There have been ninety-seven special meetings held for genealogical instruction with an average attendance of thirty-three. These meetings were held under the auspices of the Relief Society and presided over by its officers. Nearly six hundred books have been placed in the homes of the people, and one hundred and seventeen dollars sent to the Genealogical Society of Utah. Genealogical representatives have been appointed in every branch but one. The people have received the work gladly and have had many seasons of rejoicing together. Many testimonies have been given of divine help in gathering records and doing temple work.

Northern States Mission.

Through the courtesy of Mrs. Mary Smith Ellsworth, of the Northern States mission we have been privileged to read some letters from lady missionaries in that mission. From Miss Pearl Jones and Ethel Olson we learn of the work in Milwaukee, Wisconsin. These young women have been giving a great deal of attention to the methods of conducting meetings, and have been endeavoring to carry on all regular meetings, committee work, etc., according to parlimentary usage. They have emphasized lessons on Church etiquette and social usage. Practical demonstrations have been given with different members of the Society presiding, and all the members of the group have had an opportunity to assume the role of presiding officer.

Oneida Stake.

At the Oneida stake conference held July 13, there were fifteen officers present, one absent. Twenty of the twenty-one wards were represented. Although the conference was held separately from the stake conference, the stake presidency and all of the bishops in the stake were in attendance.

North Weber Stake.

The North Weber stake conference was held May 11, 1919. Number of stake officers present, nine; number absent, one, (due

to sickness.) Every ward in the stake was represented. Special, written invitations had been sent to the bishops, and they were all in attendance with the exception of one, and he was represented by a first couselor. The meetings were conducted with dispatch. not a moment being wasted.

Malad Stake.

The Washakie Indian ward Relief Society purchased a five hundred dollar bond in the last Liberty Loan.

Tooele Stake.

Among the stakes who sent in dues early this year was Tooele Stake with 100% dues.

Alberta Stake.

Mrs. Elizabeth I. Hammer, of Cardston, Canada, first counselor to President Lydia J. Brown, passed away on July 9, 1919, at the age of 61 years. Mrs. Hammer was the wife of Josiah A. Hammer, and with him she left Utah 32 years ago with the pioneers who settled Cardston. Mrs. Hammer was greatly beloved for her many admirable qualities. She was broad-minded, sympathetic, earnest and a devoted and faithful Latter-day Saint. She was Cardston's first mid-wife, having been called to this mission by President Charles O. Card, upon her first arrival in Canada. This work she carried on faithfully for a number of years, assisting at the birth of four hundred children.

Benson Stake.

During the month of May the Benson stake officers arranged and held fourteen ward conferences, in the fourteen wards of the stake. The object was to review and discuss in detail in each ward the work done by this particular ward during the last year; and also to consider the work of the future, including the teacher's work and all other Relief Society activities. A suggestive program was sent to each ward in advance by the stake board. At each conference the bishopric and several stake workers were present. It was found that the Lewiston First ward and Richmond Second ward have had 100% teachers' visits for the last two years. The Richmond Second ward has twenty-two teachers' districts and forty-two teachers. In 1915, this stake adopted the method of giving the teachers a particular message each month to carry into the homes of the people, and the results of this plan are gratifying to see. On May 22, the Lewiston First ward arranged an excursion to the Logan temple. Seventy-five were in attendance. The members accompanied by their husbands, and the latter furnished automobiles. The wards have all adopted slogans

for the year. Among those adopted were the following: "Temple marriages, and a Sacred Sabbath," "Let us create more interest in Relief Society Work," "Better attendance of young mothers," "We stand for success through perseverance," "Better attendance at sacrament meetings," "Greater interest in temple work," "Make the world brighter," and "Better attendance and punctuality."

Stake Reorganizations.

Since January 1, 1919, stakes have been reorganized as follows:

Blackfoot Stake, May 18, 1919, Mrs. Juliette Blackburn resigned; the following new officers were sustained: President, Mrs. Signe A. Davis, Blackfoot, Idaho; First Counselor, Mrs. Alice Vancey; Second Counselor, Mrs. Laura Christensen; Secretary, Mrs. Lula Dance; Treasurer, Sarah A. Bitton; Chorister, Mary A. Packham; Class Director, Sarah A. Carruth.

San Juan Stake.

May 18, 1919, Mrs. Mary N. Jones resigned. The following new officers were sustained: President, Mrs. Lucinda A. Redd, Monticello, Utah; First Counselor, Mrs. Lillian Wood; Second Counselor, Mary E. Lyman; Secretary, Elizabeth Hall; Assistant Secretary, Vivian McConkie; Chorister, Mrs. S. Perkins.

Young Stake.

May 24, Mrs. Florence Dean resigned. The following new officers were sustained: President, Mrs. Johanna H. Smith, Mancos, Colo.; First Counselor, Mrs. Mary E. Lamb; Second Counselor, Mrs. Lavina N. Hammond; Secretary, Mrs. Elvira Halls; Treasurer, Mrs. Harriet Ellis.

Union Stake.

June 22, Mrs. Helen M. Geddes resigned. The following new officers were sustained: President, Eveline Rosenbaum, La Grande, Ore.; First Counselor, Mary H. Stoddard; Second Counselor not appointed; Secretary, Mrs. Martha Scofield; Treasurer, Mrs. Florence M. Stoddard.

Cassia Stake.

This stake was divided on Saturday, July 26, into three divisions to be known as the Cassia, Burley, and Twin Falls Stakes. The Cassia Stake will include the following wards: Oakley First, Oakley Second, Oakley Third, Oakley Fourth, Basin, Marion, Hazel, Churchill branch, Boulder branch, Butte branch and Golden Valley (unorganized), with headquarters at Oakley. Mrs. Jubeltine I. Jack, who has served so efficiently as president of the Relief Society of Cassia Stake, was retained as president, with the same group of officers.

Burley stake will include: Burley First, Burley Second, Pella, Unity, View, Springdale, Declo, Jackson Branch, and Starrs Ferry branch; with headquarters at Burley. The following Stake Relief Society officers were appointed: President, Mrs. Lucina Smith, Burley, Idaho; First Counselor, Mrs. Lena N. Taylor; Second Counselor, Mrs. Luella Wright; Secretary, Mrs. Marian Gudmundsen.

Twin Falls stake will include: Buhl, Twin Falls, Kimberley, Murtaugh, Artesian, Branch, Hansen (unorganized), Fyler (unorganized), Amsterdam (unorganized), Shoshone-Basin (unorganized), Hollister (unorganized), Rogerson (unorganized), and all territory west to Jarbridge; with headquarters at Twin Falls. The following Stake Relief Society officers were appointed: President, Mrs. Anna Roberts, Twin Falls, Idaho; First Counselor, Mrs. Mary O. Swenson; Second Counselor, Mrs. Kate Kirkham; Secretary and Treasurer, Mrs. Katherine Arrington.

Boise stake was divided on August 2, 1919, into two stakes; the western half to be known as the Boise stake, and the eastern half to be known as Blaine stake.

The Boise stake will include eight counties with the following wards and branches: Wards: Boise, Nampa, Bennett, Weiser and Bramwell: Branches; Kuna, Nyssa, Ontario, and Melba.

Mrs. Bessie G. Hale, of Boise, Idaho, wife of President Heber Q. Hale of the Boise stake, was appointed president of the Boise stake Relief Society with the following assistants: First Counselor, Mrs. Ruby Rawlins; Second Counselor, not appointed; Secretary, Mrs. Annie M. Ellsworth.

The Blaine stake will include the following wards and branches: wards: Carey, Rupert, Heyburn, Paul, Acequia, Jerome, Manaid; branches: Gaunet, Austin and Emerson.

Mrs. Laura J. Adamson, the former president of Boise stake Relief Society was sustained as president of the new Blaine stake Society, with the following group of stake officers: First Counselor, Pearl Adamson; Second Counselor, Mrs. Luella Thomas; Secretary, Mrs. Jennie W. Thomas; Assistant Secretary, Mrs. Lola D. Harris; Treasurer, Mrs. Rebecca Adamson.

The General Board takes this opportunity of expressing grateful thanks and appreciation to Mrs. Juliett Blackburn, of Blackfoot, to Mrs. Mary N. Jones of San Juan, and to Mrs. Helen M. Geddes of Union, for the splendid service they have rendered as stake presidents. With their faithful assistants they have labored early and late to help carry forward the great Relief Society work; and although they feel that they must be relieved of these responsible positions, it is felt sure they will continue to give service in other capacities.

The General Board welcomes heartily the new groups of stake workers recently appointed, and hopes to be of material service to them in their plans for their new work.

Conducted by Jeanette A. Hyde and Lucile Y. McAllister.

THE ECONOMY OF MAKING SHIRTS.

Most women have an idea that a shirt is very difficult to make so that it will be satisfactory to men who have become accustomed to the boughten shirts. If you are accurate in your measurements and can stitch a straight seam on the machine, there is no reason why you cannot save half the cost of your husband's or son's shirts by making them at home. I have proved that with three yards of fifty-cent material a shirt can be made that cannot be bought for less than three dollars in the clothing stores.

Of course, one must be governed by circumstances, but the finer the grade of material used the greater the economy in making the shirt. During the early part of the summer I priced a silk broadclot shirt at eighteen dollars. In the stores I found the same silk for three dollars a yard so that one could duplicate this shirt for nine dollars.

Just a word in passing on the economy of the silk shirt. Many men consider them an extravagance, but they are not. The first cost is high but the length of time they may be worn brings them down to only an ordinary price.

Selecting the Material.

This is largely a matter of taste but it is generally conceded that there is no pattern so satisfactory as the stripe for a man's shirt. They are neat looking and blend well into the general tailored effect of men's clothing. Plain material, especially in white, tan and light blue, are very good.

Shirting, ginghams of good quality, percales and batistes are most satisfactory in the cottons. Tub silk, pongee, heavy crepe de shine and regular silk shirtings are best in the silks.

Material to be Used.

Three yards of material one yard wide. Seven small pearl buttons. One collar band of the size desired and thread. The collar bands may be purchased all ready to set on the shirt. They

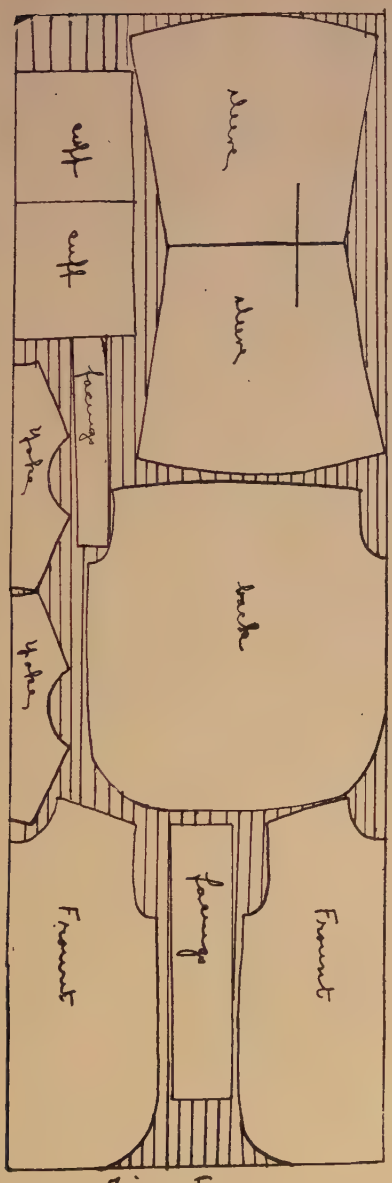
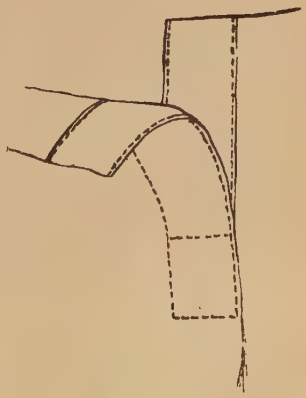


Figure 1



range in price from five cents to fifteen according to quality and size. I have found the sizes in these collar bands to be accurate and may be used on the very best of shirts with perfect satisfaction.

The pattern.

It is better to take an old srirt which has been worn and which fits well, wash it, pick it apart, and then iron the pieces very carefully. It is necessary to allow from three-eights to one-half an inch from the old material. This will give you ample material to make accurate seams.

I do not mean to infer that the boughten shirt patterns are not good, but I have seen many women have trouble with the pattern.

Cutting.

Place the pieces of the shirt on the material as suggested by the drawing and see that your scissors are sharp enough to cut a perfectly straight edge on the pieces. This will go a long way toward making the seams easy to do.

It is necessary to cut an inter lining of thin white material (long cloth or similar material) for the cuffs and yoke.

Method of procedure.

It is difficult to describe in detail all the different parts and how they should be finished, but you will find the shirt you have picked to pieces for a pattern a great help in the finishing.

The following order of working at the different parts will be helpful:

1. Finish the opening in the sleeve. I like to do this by using one facing piece (cut about two and a-half inches wide) long enough to go from the bottom of the sleeve to the top of the opening and back to the bottom of the sleeve. Set it on like you would a braid having the last stitching on the right side. Stitch the outside edge. Then turn the facing back inside the sleeve in the positions it will be when the cuff is put on and stitch the top of the opening as in Figure II.

2. Sew the back of the shirt to the yoke, being careful to get the fulness over the proper place. The interlining should be basted to the under side of the yoke, leaving the single thickness for the top. The stitching on the right side may be double if desired.

3. Next sew the front shoulder seams to the yoke in the same manner. Do this just as you would the shoulder of a waist by placing the material even in the neck and letting any unevenness come out in the arm-eye.

4. Now carefully measure or baste your neck band in place all but about two and one-half inches from each end. Then finish the fronts. This will save you any fulness in the neck which

is the worst fault a shirt can have and if you have been careful in your cutting you will be safe in doing this.

5. Finish basting on the neck band and stitch by machine.

6. Set the sleeve in with a flat fell seam with the last stitching on the right side.

7. Hem the two fronts and back across the bottom and up the sides as far as it is hemmed on the shirt you have used as a pattern.

8. Next sew the seam from the bottom of the sleeve to the arm-eye and from the arm-eye to where the corners begin to round. A French seam is better here than a flat fell.

9. Sew the cuffs up on the wrong side, turn and sew on to the bottom of the sleeve. Practically all cuffs are double stitched and this should be done on the right side after the cuff has been sewed in place.

10. The button and button holes. If you do not desire to work these yourself you may have them made by machine for a very small cost.

DREAM PICTURES.

Where sunshine chases shadows
And birds come home to sing,
Upon a fallen tree-trunk
Beside a crystal spring
Whose mirrored depths reflected
The scenes of vale and tree
Is where I dream the pictures
Dear Love, of you and me.

We sit beside each other
And watch the pool below
To see two forms reflected,
But well, my Love, we know,
That soon this happy moment
Which we have now begun,
Will paint another picture,
And there will be but one.

General D. A. Utter.
Mountainhome, Idaho.

ON THE WATCH TOWER

By James H. Anderson.

RAILWAYS in the United States are to be organized into thirty big systems, in 1920, according to a bill now before Congress.

FOUR NEW REPUBLICS had been declared in former German territory, up to the end of July, with no violence in establishing them.

BULGARIA has scenes of fighting between French and Bulgarian troops at Sofia, in July.

ITALY faced a socialist revolution in July, but it was suppressed for a time, although the trouble was not fully overcome.

EGYPT'S recent uprising against British rule resulted in 600 natives being killed and about four times that number wounded.

FOREST FIRES did immense damage in timber areas in the States of Washington, Oregon, Montana, Idaho, and Minnesota, in July.

20,000 AMERICAN SOLDIERS are said to have married French wives during the one year of the American army in France.

ITALIAN AND FRENCH troops had a bloody conflict in Fiume in July. The Italians are said to have been the aggressors.

THE WATER FAMINE in Utah and Idaho in June and July is a warning of comparative food famine conditions in those states next winter, unless the people provide against it.

BELA KUN, the soviet foreign minister of Hungary, was deposed in July, being succeeded by an equally bloodthirsty triumvirate.

A U. S. ARMY transport of 42 motor trucks left Washington, D. C., on July 7, for a transcontinental trip, expecting to reach San Francisco by September 1st.

LOCUSTS in large numbers appeared in Utah and Idaho in July. This is feared by many people as the precursor of a locust plage in 1920.

THE GERMAN blockade was raised by Great Britain on July 15, and food prices immediately fell in Berlin, in some lines to lower figures than prevail in this country.

A GOODYEAR DIRIGIBLE airship fell on the Illinois savings bank building in Chicago on July 21, killing 13 persons and injuring 28 others.

AN EARTHQUAKE, in the Florence, Italy, district on June 29, caused the loss of over 100 lives, injured many more people, and rendered thousands homeless.

RACE RIOTS between negroes (the scriptural "slaves") and whites (the "masters"), in the city of Washington, D. C., and in Chicago later, were so serious that troops had to be called to restore order.

PROHIBITION of a rigid character received the endorsement of the national House of Representatives in July, and the bill was sent to the Senate for its action.

SUEZ TO JERUSALEM by rail became an accomplished fact for passengers in July, although the desert trip is far from comfortable, owing to the sand and offensive smells.

A HURRICANE of snow and sleet on the coast of Chili, July 12 and 13, killed 87 people, sank over 100 vessels, and did damage to the extent of over $200,000,000.

THE ENTENTE ALLIES in Europe sent a force of 150,000 men against Budapest, Hungary, the last week in July, so peace has not been established there.

EAMON DEVALERA, president of the projected Irish republic, was in Salt Lake City on July 24, and met several hundred sympathizers with his movement.

STRIKES in various parts of the United States, Canada, Great

Britain, France, Italy, Portugal, Austria, Argentia, and other countries, in July, were of ominous portent for the future of those countries.

Bolshevism, of the Russian type, is spreading rapidly in theory in the United States, as shown by public expression in various sections, notwithstanding the frequently expressed views of publicists to the contrary.

London, England, as the place of trial of ex-Kaiser Wilhelm II has met with such opposition from the English press that whatever hearing is held may be in some other country.

Dr. Anna H. Shaw, the noted woman-suffragist, died on July 2. She lived to see an amendment to America's national Constitution, favoring woman suffrage, approved by Congress and submitted to the States.

The R-34, a British dirigible airship, made the trip from Scotland to New York and return in July, carrying 30 persons. The return trip time was 3 days, 3 hours, without mishap, and in that respect is the first successful trip to date, although not the first.

A Moslem-Christian combination has been made in Palestine to prevent the immigration of Jews thither, even to the extent of offering armed resistance. Of the Christian population of Jerusalem, 98 per cent are either Roman or Greek Catholic.

Sir Eric James Drummond, elected executive secretary of the League of Nations upon motion of President Wilson, and chief officer of the league when the council is not in session, is reputed to be the most militant Scotch Catholic in Europe.

Prof. A. F. Porta, the prominent weather predicter at San Francisco, Cal., predicts that on December 17 to 20, 1919, this country will experience the most destructive storm known in centuries, owing to a "conjuction of the planets" which he has computed.

"The second Savior of the world," or "Celestial Messenger," as Joseph M. Abbott, high minister of the Second Catholic church of New Jerusalem, proclaims himself to be, was in a Chicago police court on July 24, and was acquitted of a charge of immorality. He has many women followers.

EDITORIAL

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Motto—Charity Never Faileth

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ARE WE ALWAYS HONEST?

The human conscience is not a fixed or static condition of mind. It is true, we are born with a right balance or conscience with which to determine what is right and what is wrong, but environment and education greatly modify, or even change altogether, this inherited standard of spiritual values. Our Father implanted within us at our spiritual birth his own perfect standard of right and wrong, and we brought that with us when we came to this earth. The conscience is an instinctive knowledge of law and its consequences. Here is a moral law. If we break it, we pay the price; if we keep it, we enjoy the reward, and it is this inherited knowledge of law or "conscience" which is a part of our divine inheritance.

Conscience, however, is modified by tradition, by the unconscious education of childhood, and by our own will in regard or disregard of its promptings. A man's conscience varies with the acts of a man, and descends with him to the lowest depths, justifying him in his actions; or ascends with him to the greatest heights, glorifying him with its rewards, yet constantly prodding him to higher moral attainment, to richer spiritual rewards. It is a mistake to imagine that men who do wrong and women who sin know that they are doing wrong and feel that they are sinning. Talk to the lowest criminal that walks the street or languishes in a prison cell. He justifies himself in the course he has taken. If it were

were not so, his waking hours would be unendurable. As long as a man's conscience is sensitive and pricks him making him feel that he is in the wrong, at times, so long does he possess the power of repentance and reformation; but criminals, apostates, degenerates, in short all types of men, from the highest to the lowest, modify and change the conscience to fit their life conditions and to permit them to enjoy a measure of self justification. Many wicked men are tender to their wives and mothers, careful and cautious in their guardianship of children. They salve conscience, as it were, with the practice of fine domestic virtues; while some very good men are oppressive in the treatment of their wives and families. Such good men unconsciously justify their smaller domestic sins because of their larger personal virtues and moralities. With the criminal as with the good man the blame for his wrongdoing always is laid upon the other fellow or upon society.

There are fixed moral laws, as perfect and as rigid as are the laws of light and heat, but our knowledge of those laws depends upon the adjustment of our lives in conformity with them. It is this little bit of psychology that we mothers and grandmothers should become familiar with in dealing with our children and grandchildren.

The child is a savage, or rather, he has the primitive instincts of a savage, to take what he wants where he finds it. Unselfishness and a quick understanding of the rights of others, must always be taught by the mother or guardian directly or indirectly. Some children are born with naturally unselfish and courteous dispositions, yet the law of survival prompts every child to seize that which it desires no matter who suffers in consequence. Even little babies, however, can be taught to be thoughtful of the rights of others, to be quiet while grandma is sick, to give the rocking chair to grandpa, and, as they grow older children can easily be taught never to impose upon each other, nor to take that which belongs to brother or sister, mother or friend, school mate or stranger, without permission and courteous request. Neglect of this primal law too often results in a dishonest foundation for character which will canker the developing child and will even destroy future usefulness and be a menace to civic peace. Might is never right unless it is founded on just and moral laws.

Children who see parents cheat street car companies out of a transfer, railroad companies out of a ticket, shop keepers and business men out of every possible cent; who hear parents tell half truths to neighbors, and watch father cheat in his dealings in business or trade. What can you expect of such children? They feel themselves perfectly justified in stealing the neighbors' eggs and fruit, their companions' books, pencils, rubbers and playthings. What father does and what mother says is always all right to children.

What ideals are we setting up for these modern children of ours? Do we justify ourselves in drinking a cup of tea? In lying about social matters to our friends? In appropriating lost articles and keeping borrowed books or other things? If we do, it is small use for us to tell the children to be temperate, honest and truthful. Sermons from the pulpit, lessons from thhe Sunday school, attendance at Mutuals, are useless, practically, unless the home life is carefully guarded and the children are faithfully taught daily and regularly in the small honesties of daily life. If children steal fruit, or eggs, they should return them and pay for them. If they cheat in marbles, and father should find out whether they do or not, father should shame the boys out of such a pernicious habit. If girls borrow each others' or mother's finery, without permission, the act should be noted at once, apologized for, and the unjust act should never be repeated. We should never "help ourselves" to anybody's property, under any circumstances, unless due permission is asked and granted. We mothers and grandmothers should scrupulously guard the rights of our children, our hired help, and the rights of ourselves. Do not think these are trifling matters. They lie at the very root of our life mission, sisters and friends.

NEW BOOK ON THE "MORMONS."

Dr. James E. Talmage's new book is a compilation of the clear and lucid articles which have been appearing in the press of the country from the famous pen of Dr. James E. Talmage. These are now issued under the title of *"The Vitality of Mormonism."* A happy title for the book would have been, *Half Hours With the Gospel,* for each article can be read in just about that amount of time. They are eminently modern in tone and are delightfully easy to read and absorb. Perhaps the greatest service done by Dr. Talmage in this series of spiritual expositions of the principles of the gospel is the arrangement in many and varied aspects and the rich array and limitless scope of the truths, and spiritual laws, together with the modernizing of these age old principles. Truth persists but its approach varies with times, people and moods.

Dr. Talmage has succeeded in placing, lucidly before the world, and not only before the world, but also before our own young people, the eternal and divine principles of the gospel of Jesus Christ. We welcome this contribution to our home Church works.

Guide Lessons.

LESSON I.

Theology and Testimony.

First Week in October.

THE RESTORATION OF THE JEWS.

"And it came to pass that I Nephi spake much unto them concerning these things: Yea, I spake unto them concerning the restoration of the Jews in the latter days:

"And I did rehearse unto them the words of Isaiah, who spake concerning the restoration of the Jews, or of the house of Israel: and after they were restored they should no more be confounded, neither should they be scattered again. And it came to pass that I did speak many words unto my brethren. And they were pacified and did humble themselves before the Lord." (I Nephi 15:19, 20.)

We are living in a day of fulfilment. We are seeing the culmination of many great and glorious things and the beginning of other things whose culmination will be vastly more glorious than the things of the present time.

As this is a woman's organization for which the lessons are being prepared perhaps there will be no objection to illustrating our point of fulfilment from the things that have occurred to give a larger life and fuller freedom to women.

It is near a century now since the first seminary opened its doors to women. It is lacking just eight years of a century since the first high school for girls was opened in Boston, amid a storm of opposition. It is considerably less than a century since Oberlin, the first college to open its door to women, saw fit to admit them, and yet today a woman may do work in practically every college in America and Great Britain.

It is now fifty years since women first obtained suffrage on an equal footing with men; but today in many European countries the women have suffrage and those who have not yet obtained it are making a vigorous fight. Sweden and France have recently introduced bills into their respective national assemblies asking for the enfranchisement of women. The United States is calling vigorously for the ratification of the federal amendment by thirty-six states, that the suffrage amendment may be written into the constitution.

So far as North America and Europe are concerned the fight for suffrage appears to be nearing its close.

Simultaneously, almost, the curtain goes down on Turkish rule in the East, freeing the land of promise of ancient Israel from the most cruel and persistently warlike people that this world has known since the advent of the Son of Man.

The peace pact recently signed by the allied nations and Germany, distinguished because of the great number of nations that took part in its making, has so disposed of Palestine that a new era lies before her, "the dawning of a brighter day majestic rises on the world."

And this new day was seen and prophesied of by both Lehi and Nephi and by Isaiah before their time.

If Great Britain is made mandate for Palestine, as many have believed she would be, because of her great experience and close proximity to Egypt, then we may know that the day of the gathering is at hand. Soon will the inspired prayer of Elder Orson Hyde be both prophecy and prayer. And as we anticipate this event do we not again see God moving in a mysterious way his wonders to perform?

It is said that fifty years ago the Emperor of Japan took for his slogan, "Japan shall know everything that is known by any other nation in the world." All well informed people know that Japan absorbed that slogan. She is one of the most advanced nations in the world today. And there is little that any other nation knows which Japan through her diligence has not acquired. So likewise have the Jews absorbed the learning of the world.

Palestine will realize as her children gather to rebuild, that they have brought knowledge from every clime where they have been scattered. What does Great Britain know that the Jew of the British Isles has not learned? What have France, Spain and Italy to give the world that a Jew or group of Jews have not absorbed?

Have Russia, Austria or Poland any strong national characteristic or gift that do not reflect themselves in the achievements of their Jewish subjects?

America, boasting of inventive genius and business insight, has many able representatives of her business ability among her Jewish citizens.

Like Shakespear's Shylock they have learned all things that their gentile neighbors know, but they will know even more than their instructors.

Shylock said, "the villainy you teach me will I practice, but I will better my instruction." It is to be hoped that in the rebuilding of Palestine those sons and daughters of the ancient Hebrews will practice only the good they have learned from their gentile brethren, bettering it with all the power God shall add unto them.

And are we not on the very threshold of the fulfilment of

great and mighty prophecy, prophecy uttered many centuries before the advent of Christ in the land of Jewish nativity, and again reiterated on this continent by Lehi and Nephi?

Truly God doth nothing unless he reveals it to his servants the prophets, and truly were Lehi and Nephi inspired of Almighty God, for the prophecies they utter fail not.

QUESTIONS AND PROBLEMS.

1. Discuss the proposition: We are living in a day of fulfilment, and tell of the culmination of some things not mentioned in the lesson.
2. Read in class Elder Orson Hyde's prayer offered on the Mount of Olives.
3. Show how it is both prayer and prophecy.
4. Give instances of Latter-day Zion being built up by persons gathering from many foreign climes.
5. Find out if you can who did the cabinet work on the tabernacle organ Salt Lake City. From what country did he come? Who built the organ? Musical part? From what country did he come?
6. From what country did Karl G. Maeser come?
7. In what land was John Hafen, the painter, born?
8. What might British Jews contribute to the building up of Palestine?
9. What might Italian Jews contribute?
10. What might Jews from the United States of America contribute?

LESSON II.

Work and Business.

SECOND WEEK IN OCTOBER.

LESSON III.

Genealogy.

THIRD WEEK IN OCTOBER.

FRENCH SURNAMES.

The history of France. The Catholic Church as a source of surnames. The Crusaders.

Not until after Caesar's time do we know anything about that rich country, which is called France. A people known as Gauls,

who were of Celtic race, then inhabited all the district north of the Alps and west of the Rhine.

When the apostate Catholic religion became popular in the fourth century the priests began a system of recording vital statistics, but these records are hidden behind locked doors in the Vatican in Rome. When the Crusaders went to Palestine in the sixteenth century the custom of surnaming people became very popular; and later the government made the custom a part of the law of France. The evolution of French surnames followed the usual course.

By Luther's time, 1517, there was a pretty well established method of surnaming the French people. Like all other European nations this custom began with the titled people and the aristocratic classes. The trades unions next made it popular for artisans to adopt surnames and then the military men were obliged to adopt them because of the necessity of keeping track of the many soldiers who made up such a large part of the French population for centuries.

The government itself finally took a strong hand in this matter and various laws have been passed concerning the registers of both the church and the state, which now preserve the vital statistics of this country. Unlike most other European nations the French government passed a law two centuries ago which made it unlawful for people to name their children even with Christian names unless chosen from a list issued by the state.

The sources and divisions of surnames follow the same general outline found in other European countries. First we have the Patronymic, or father's name. These are the most numerous with their associated nicknames. We have for instance, Henry, Jacques, Robert, Guillaume, Michel, Paul, Pierre, Renaud, Richard and Simon.

Place names come next in point of evolution and frequency. De La (of the) and Du have been tacked on to every conceivable variation and estate. De la Fontaine, Daix (for d'Aiz) Danjou (for d'Anjou), Descamps, Duval, De la Motte, and Chateaubriand, etc.

Trade names are equally familiar and frequent, guisinier (cook), Boulanger (baker), Rollier (teamster), Le Feuvre (blacksmith), Lemaistre, Le Metre (the mother), Escuyer (followed his master to war to care for his horse), Granger (tenant of a "grange" or farm), Charpentier (carpenter), Charbonnier (charcoal maker), Fournier (tender of the "fourner" or baking oven used in common by a village), Berger (shepherd), Botteron (bootmaker), Sellier, Celier, Cuvier (maker of "curves," wooden vessel to wash in), Bossard (maker of clothes brushes, etc.)

Titles sometimes furnish surnames, for instance: Chevalier

(knight), Lecomte (count), Duc, Prince, Roy (King), Seigneur (Lord), Curie (Priest), etc.

Nicknames were given as in other countries very frequently. Descriptive names also were used by the French people. Colors, size and conditions helped to determine what nickname should continue.

There are many French names among the Huguenot refugees who settled in England and later in America and some of these are very familiar even here in Utah. We might illustrate these Huguenot names as follows:

There are such names as Lambert, Godfrey, Gilbert, Gervase, Michael, Martin, Roger, Charles and the like that would become English at once without alteration. But there are others with which we are familiar: Percy occurs; Roussell, repeatedly. Dherby, an immigrant in 1684, would drop the "h" and become Derby. There are several Smiths in the lists, presumably arriving from the Netherlands. The old Norse name of Houssaye comes in several times; so do Hardy, More, Hayes, Rose, Mercer, Marchant, Mourtis, Car, Emery, Nisbet, Neel, Ogelby, Boyd, Biondell, Cooke, Pratt, Lee, King, Johnson, Stockey, Davies, Best, Kemp, Wilkins, Pryor, Fox Hudshon (soon to shed the "h"), White, Bush, Greenwood, etc.

Langue would speedily become Lang, and Boreau become Borough; Grangier be converted into Granger, and Goudron into Gordon; Guillard would become Gillard, and Blond be written and pronounced Blunt. How some of the names given above that seem to be distinctly English such as Greenwood and Highstreet, come into the Huguenot is puzzling; and we can only suppose that the immigrants translated their French names into the corresponding English, as Boisvert into Greenwood, and Hauterue into Highstreet.

QUESTIONS.

Who were the Gauls?

What were the original boundaries of Gaul? Of France?

Who was Charlemange?

What customs of surnaming were followed in France? Give illustrations.

Note: The Genealogical Stake and Ward Committee are requested to finish up all family surname cards and return to Genealogical Society of Utah. Where cards are needed send to the Genealogical Society of Utah, who will furnish them free.

LESSON 4.

Home Courses.

FOURTH WEEK IN OCTOBER.

PLANNING MEALS FOR THE FAMILY

In our present day manner of living, in the family group, a large share of the proper feeding of the race and therefore of the development and maintenance of physically strong men and women, is a problem of the home, more particularly a big problem for the housewife who is responsible for the meals set before the family. This big problem is moreover a difficult one, first, because there is such a confusing abundance, a bewildering maze of food materials from which must be chosen just those articles that are best adapted to the needs of the several members of the family; second, because appetite alone is not a dependable guide in the matter of eating. That the appetite cannot be trusted alone, is evidenced by the many examples not only of indulgence in alcoholic beverages, but also in food excesses such as of sugar or meat, and in the frequent cases of individuals liking too small a number of food articles or disliking those that should be staples. Yet the problem of good meals for the family must be solved.

Now, the greater assurance that the family meals will meet the needs of the individual members, follows only when the housewife keeps constantly in mind, first, what food is, and second, that the primary function of food is to meet the body needs rather than to satisfy cultivated tastes. It is only under such circumstances that she can be sure that at least each day's food and if possible each meal supplies the materials necessary to meet these three constant needs of the body, *viz.*, first, *energy;* second, *tissue building material;* third, *regulation of body processes.*

The most generally accepted definition of food is: "Food is anything which when taken into the body will yield energy, or build tissue, or regulate body processes." Foods as we eat them —apples, milk, eggs, meat etc., are made up of certain substances we call "nutrients." In all the great variety of foods we eat there are only six of these so-called "nutrients." By name these nutrients are: *carbohydrates*, that is all forms of starches and sugars; *protein; fat; water; minerals;* and *vitamines.* Minerals are sometimes called ash because they are left unconsumed when foods are burned. Eight minerals are needed in the body; these are—iron, sulphur, phosphorus, calcium or lime, sodium, chloride, magnesium, potassium. Vitamines have been discovered in food only in the last few years and we know very little about them other than that they are necessary for life and growth of the young and for the health of the adult person as well as of the child. It is just

as desirable and important that the woman who plans meals for herself or others become familiar with these nutrients and their uses in the human body, as it is that the seamstress know what hems, gathers, belts, plackets, seams, are in a garment and what purposes they serve.

Group 1—Foods Good for Protein.

Cheese, cream or cottage;
Lean meat of all kinds, beef, pork, fish, poultry mutton;
Milk, whole, skim and buttermilk;
Eggs;
Legumes, peas, beans of all kinds, lentils, peanuts, soybeans;
Nuts, most kinds;
Cereals (give a moderate amount).

Group 2—Foods Good for Fat.

Olive oil;
Mazola, and other salad oils;
Cooking fats, as lard, crisco, suet;
Butter and oleomargarine;
Fat meats;
Egg-yolk;

Group 3—Foods Good for Carbohydrates.

(a) Starches
Cereals, wheat, corn, oats, rice, rye, barley, buckwheat; and all preparations made from cereals, as flours, meals, grits, starches, macaroni, spaghetti, vermicelli, crackers, breakfast foods, bread, cakes, cookies, noodles;
Ripe beans of all kinds, lentils, and peanuts.
Starchy vegetables, as potatoes, sweet potatoes, squash, pumpkin, carrots, parsnips;
Bananas.
(b) Sugars, granulated, brown,
Granulated, brown, loaf, or powdered sugar;
Honey;
Syrups of all kinds;
Fruits, fresh, preserved, canned, dried, jams, jellies, and fruit butters;
Milk.

Group 4—Goods Good for Minerals.

Milk;
Egg-yolk;
All vegetables and fruits, especially spinach, lettuce, carrots, peas, cabbage, celery, apples, oranges, berries, cherries pineapple, grapes;
Bran of cereals, for example, in graham flour, rolled oats, cracked hominy, bran biscuit or pudding.

Group 5—Foods Good for Vitamines.

(a) Milk, and milk products, especially butter, cream, and whole milk cheese;
Meat (a small amount);
Eggs;
Greens of all kinds;
(b) Vegetables of all kinds;
Fruits all kinds;
Milk.

Note.—The vitamines found in foods under (a) occur in a smaller number of foods than in case of (b), so more care must be taken that foods in the (a) part of Group 5 are used sufficiently.

Notice that milk is placed in each of the five groups. Eggs are at once an excellent source of protein, fat, minerals, and vitamines, if the whole egg or the yolk alone be used. Vegetables and fruits are valuable for minerals, carbohydrates and vitamines. Cereals furnish an abundance of carbohydrates in the form of starch, a moderate amount of protein, and if the bran is contained in the cereal preparation, minerals are also supplied.

Since it requires all six of the nutrients to meet the three body needs, it is imperative that each day's meals include at least one representative from each of the above five groups, as well as water. Water should be used freely, adults taking about three quarts in twenty-four hours. It may be drunk at meals as well as between meals if it is not taken to soften the food. To take water into the mouth while food is in it, is at once bad physiology and bad manners.

In the adult's diet special thought must be given to the use of fresh fruits and vegetables and top milk. No day should be allowed to pass without vegetables and fruits having been served. One pint of milk for each adult per day is a good allowance. If fresh milk cannot be procured then condensed or powdered milk is a desirable substitute for the fresh product. Some people cannot take milk, unless in cooked form.

* * * * * * * *

That it is imperative to use in each day's meals, and in each meal if possible at least one representative of each group of foods as given above, is shown by an examination of the three body needs, and noting the nutrients required in each case.

(*Note.*—T means 1 level tablespoon; c means 1 level cup of ½ pint size; t means teaspoon.)

Sugar, 2 T;
Corn starch, 3 T;
White bread, 1 slice, size ½ inch x 3½ in. x 3½ in.;
Cornflakes, 1⅛ c;
Grapenuts, 3 T;
Cauliflower, 1 small head;
Spinach, 14 ounces or ½ gal. raw,
Lima beans, 2½ T cooked;
Peanuts, 12 or 16 kernels;
Almonds, 12 kernels;

Shredded wheat, 1 biscuit;
Rice, 2 T raw, ¾ c cooked;
Cream of wheat, 2½ T raw, ¾ c cooked;
Rolled oats, 3½ T raw, ⅝ c cooked;
Potato, 1 medium;
Whole milk, ¾ c;
Skim milk, 1 c;
Apple, 1 large;
Banana, 1 medium;
Orange, 1 large;
Raisins, 1¾ T, seeded;
Dates without stones, 5 to 7;
Whole egg, medium 1½;
Cheese, 1 cu. inch;
Butter, 1 T;

Scientific experiment has also worked out with considerable accuracy the number of calories required by persons of different ages as well as of adults doing muscular work of different degrees of severity. The following tables* summarize the generally accepted figures:

Age	*Calories per Lb.*	*Calories per Day*
Under 1 year	45	
1 to 2 years	45 to 40	1000 to 1200
2 to 5 years	40 to 36	1200 to 1500
6 to 9 years	36 to 32	1400 to 2000
10 to 13 years	34 to 27	1800 to 2400 for girls 2300 to 3000 for boys
14 to 17 years	30 to 22	2200 to 2600 for girls 2800 to 4000 for boys

Requirements for the man of average size (weighing about 150 lbs.), doing a moderate amount of work (for example a carpenter's work), have been calculated as follows:*

Eight hours of sleep at 65 calories	520 calories
Two hours' light exercise (walking) at 170 calories	340 "
Eight hours' carpenter's work at 240 calories	1,920 "
Six hours' sitting at rest at 100 calories	600 "
Total food requirement for the day	3,380 calories

one-third we may safely count on coming from the bread, cereals, and vegetables that we should have in this daily diet.

The regulation of body processes is effected together by water, minerals and vitamines. All these nutrients must be constantly present in proper amounts if the heart is to beat as it should, the food be properly digested, absorbed and used in the body, the waste materials excreted, the breathing go on as it should, and all parts of the body work together in harmony. We

*"Chemistry of Food and Nutrition" (page 186), by Dr. H. C. Sherman.

attempt to suggest amounts of these regulating nutrients only in the case of the water, as has been said about three quarts for a grown person per day. But we must take care that each day's food contains several articles that will furnish vitamines and minerals.

Suggestions for planning adequate meals for the family may be made more concrete by the following menus:*

QUESTIONS TO ACCOMPANY LESSONS ON "PLANNING FOR THE FAMILY."

Questions for Lesson One.

1. What are the three advantages of planning meals?
2. What are nutrients? How many are there? Name them.
3. What are the body's needs that are met by food?
4. What is the special importance of vitamines? What foods furnish vitamines?
5. What nutrients are supplied by a salad of apples, raisins and nuts, with a dressing of whipped cream?
6. What nutrients will be furnished by bread pudding, using bread, sugar, egg, milk and flavoring in its making?

Questions for Lesson Two.

1. How many of the nutrients should be in each day's meals? Why?
2. What determines the amount of energy-yielding foods which a grown person needs?
3. Name six good food sources of energy. To what nutrient does each owe this power to yield energy?
4. Name six foods that will have a good share in the building of body tissues and tell what nutrient in each is good for tissue building.
5. Name six foods that will have to regulate body processes and tell why each helps.

*Children's menu planned by students in special diets class, U. A. C.

SMOKING CARS FOR WOMEN

Smoking cars for women will be run on some of the eastern roads within the next few years, New York railroad men predict. The vestibules and observation platforms on many trains running to New England during the college commencement period this year were filled to overflowing with young girls and women puffing cigarets.

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